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"Thou Shalt Love Thy Neighbor as Thyself."

In these words is contained the substance of what Jehovah has revealed concerning the duty of man to his fellow man. This is one of those great commandments, on which, Christ has said, hang all the law and the prophets. Here we have a precept not peculiar to any age, but suited to every period and place. It was inscribed at first by the Creator, on the tablet of man's heart; by Him it was made the essence of the second table of the moral law, being proclaimed in fire but in spirit, amid the wonders of Sinai, and written by himself on a table of stone.

"And who is my neighbor?" Such was the interrogation of one, when Jesus pressed upon him this scripture rule of regard for his neighbor. Evidently our ideas of duty will be much modified by the meaning which we attach to this term. The first signification of the original word, is, one near; then it denotes, an individual of the same nation or country; also a person embracing like religious faith; in a still more extended use is it applied to all of the same nature—to every member of the human family. In reply to the question above quoted, the great Expounder of the divine law related the following parable:—"A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead." While the afflicted person was lying in this distressed situation, a priest came down that way; but no sooner did he see the object of compassion, than he avoided it—he "passed by on the other side." Next a Levite traveled along the same road, and arrived at the spot where the wounded man; but the whole of his attention consisted in simply looking upon what should have drawn out the deepest sympathy and the most marked manifestations of tender regard. Now a Samaritan appears, where thieves have plundered and smitten, and where the priest and Levite have seen a sufferer, yet proffered no assistance. Will he too shun his dying fellow creature? Shall his name be added as another instance of inhumanity? Lo, he exhibits timely compassion, by taking up the victim of cruelty and of neglect, dressing his wounds, and conveying him to a place where the best attention would be secured. All was done which present exigencies required, and provision was likewise made for the future. The benevolent Samaritan, having watched the object of his compassion for a night, on resuming his journey, commits the sufferer to the keeper of the inn, requesting him to bestow needful care, assuring him entire remuneration for his toils. Having completed the narrative, Jesus appeals to the inquirer—"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" A question so plain admitted of but one reply. The answer of mercy was acknowledged to be the neighbor. "Go and do likewise" was the final application which the Savior made of this parable. He then is our neighbor who may be benefited by us, and we show ourselves mindful of the relation when we assist such in need help. We shall perceive peculiar force in the parable, if we remember the hostility borne by the Jews toward the Samaritans. The person addressing Jesus, also the priest and the Levite, were of the former class, and so probably was he that fell among thieves on his way from Jericho to Jerusalem; but those who claimed him for a neighbor showed no kindness. Another entertaining natural hostility to him, from the divided condition of the nation, proved himself a neighbor, and thus did us a beautiful illustration of true benevolence. Happy will it be for us if we at all times promptly imitate his example.

> "When the meek beholds a sense of grief,
> In live darkness am bold;
> Soft be our hearts those pains to feel,
> And swift our hands to aid."

The standard for the love which should be shown to our neighbor, is the degree scripturally cherished towards ourselves. "Thou shalt love thy neighbor as thyself." Obviously we are not left at liberty to feel only that amount of interest in others, which it is *convenient* we may have in ourselves, for it is possible that we come far short in this latter particular. We must love ourselves as we ought, and then love our neighbors as ourselves. Thou shalt love thyself and thou shalt love thy neighbor. "No man ever hated his own flesh," yet the majority of the human family, judging them by their works, do oppose their own best interests. They are continually harming themselves; cutting, like the worshipers of Baal, their own bodies; drinking poison; taking coals of fire into their bosoms; planting thorns in their pillows; arming death with unnatural terrors; and urging themselves with all possible speed, into the most terrible part of hell. How can the duty of loving others be performed by such as thus abuse themselves? We must love ourselves in order to love our neighbors, and we must love ourselves as we ought in order to love them as we ought; for he can have no true interest in a fellow creature, who is destitute of a true regard for self. Our love to ourselves is right in nature and degree, when it flows out of just views of ourselves as creatures of God, losing sight of our origin and the end of our existence, we become self-debasers and the haters of mankind. It seems specially needful for us to remember that the law of love does not authorize us to graduate our benevolent interest in others, by the actual interest entertained for ourselves; provided the principle of self fails below what the law demands. We may sin by thinking less of ourselves than we ought, as well as by entertaining too high an opinion. It is easy to perceive in what direction our danger lies—as our estimate is natural. Hence the direction is directed against our tendency.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Strange exceptions exist to what is here implied as a general rule.

The standard by which our love to our neighbor is to be graduated, is then that degree of love for ourselves, which God allows and requires. Hence it is evident that we are not obligated to love another better than we do ourselves where self-estimate is correct. If we have only food enough to preserve our own lives, we are not bound by the law of love to give it to another, for the sake of saving him from death. That would be loving him better than ourselves. Should two persons be in imminent danger of drowning, one is not obligated to permit himself to perish for the purpose of delivering the other. Each may do what he can to extricate himself, provided he does nothing to increase the peril of his associate. The principle now stated is susceptible of an application to a great variety of conditions into which individuals may be cast. Yet instances are conceivable in which we should sacrifice our own lives for the benefit of others. As each neighbor is to be loved as we love ourselves, when by sacrificing our lives the welfare of many thousands can be promoted, duty would seem to demand their surrender; private happiness being less worthy of our aim than a general good. Such has been the view taken by genuine patriots in times of revolution and invasion by foreign foes. Society, they supposed, for successive generations, might be benefited by exposing themselves to danger and death. We are daily reaping the fruits of such noble sentiments and sacrifices. Their view, however, was totally different from the one urged at this day. It is said by a class who arrogate to themselves nearly all the philanthropy of the world, that in no case may we take human life. Ruffians should be permitted to slay us, if they will, but we must not repel them. Under what has been termed *non-resistance*, sentiments subversive of all order have been propagated; not only so, but the Scriptures have been wrested to sustain the worst of theories relating to the arrangements and defense of society. Patriots have never surrendered the right of self-defense; they have fought till they fell, and their fall occurred facing the foe; they died because they must. "Thou shalt not kill," is the law of God respecting human life. No man begins his existence with dominion over the life of a fellow creature; but when one has killed another, the criminal ceases to stand in his original relation to society; yet just what disposition ought to be made of him, who on earth would decide without direction from the Supreme Ruler? The author of the law guarding the sacredness of man's life, must also determine the penalty for its violation. What this ought to be can be learned only from that Infinite Being who has revealed what it shall be, namely, death. In order to fulfil the requirement of loving our neighbor as ourselves, we are necessitated by God to secure the execution of the willful murderer. To this course we are held by the highest authority. The penalty, however, is not ordinarily in the hands of private individuals—it is entrusted to the magistrates. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil." A judge while passing sentence of death is doing nothing at variance with the law of love; nor is the executioner, in the performance of his needful but solemn service.

There are conceivable cases in which the requirement to love our neighbor as ourselves, not only allows, but demands, the taking of human life on *individual* responsibility. Suppose you are pursuing peaceably an important journey; certain interests of society are committed to your care; a man meets you and threatens your life: you have the strongest reason to conclude that he will cause your death if he can. Is it not obviously your right to save yourself by slaying him?—nay, are you not bound to do it? Is not the law of love imperious upon you? Can you be justified in permitting him to overcome you, if prevention be possible? By attempting to take your life the wayfarer has made himself obnoxious to the death penalty, which government should inflict if it can. Circumstances however not permitting that to be done, and the question being urgent—who shall die, you or the murderer? (for the person supposed is already such,)—no doubt can linger in an impartial mind as to your duty. Take the life of the assailant. You may do it; you should do it. Lay him dead at once. Suppose again you are at home in your own house, and surrounded by a family dependent on you for protection. At midnight your habitation is assailed by a band of robbers and murderers. They threaten the lives of you all. Let them destroy your household? What shall you do? Humanity and christianity say, save your family and yourself if possible, by taking the most summary measures in your power; execute the wide company of invaders; render them lifeless as quickly as possible; suffer not one of them to escape; it will be unkind to society if one is unnecessarily spared to interfere with the safety of other families. In the next habitation there may be a poor widow and her fatherless children. When we fulfil the law of love exactly, the value set upon ourselves and upon others corresponds with the degree of moral worth possessed by each, so far as we have the means of judging. Now who cannot see, that one infant has more inherent excellence, more that should secure for it the guardianship of society, than have all the murderers on earth? Should we be assailed, as in the cases supposed, what on this ground of judging can our conclusion be, except that the ruffians ought not to escape us, if it be in our power to end their career? We may not needlessly permit other families to be endangered. They merit protection from us. The Scriptures are their own interpreter and whatever difficulty, if any, attends the command, "Thou shalt love thy neighbor as thyself"—may be removed by the golden rule, "Therefore all things that ye would that men should do to you, do ye even so to them: for this is the law and the prophets." We must imagine ourselves in the place of others, and they in ours; being thus stunted, what we might justly expect from them, they may expect from us. I employ the qualifying term *justly*, for though it be not expressed in the Scripture it is implied. Surely we are not to do unto others what it is conceivable we might desire them to do unto us. What bound may not selfishness overleap! Alaska's avarice is perhaps surpassed by ours. To treat others in all respects as it is proper for us to desire to be treated ourselves, is clearly the intent and the extent of the Savior's rule. What then, have we, if guilty of murder, a right to expect from our fellow men? Nothing but the penalty due to our wickedness—death by the magistrate—or from the hands of those whose lives we assail. This is the only claim we have. To desire aught otherwise is unrighteous in us.

The law of love forbids our disregarding the rights of any person. "God, the equal God of all mankind, has not formed us to be the slave of any individual," nor has he authorized us for gain or pleasure to enslave a fellow creature. "Sir live with your inferior as you would wish your inferior to live with you." By the arrangements of a wise Providence some more in more elevated spheres than others; yet it has been well said, "In a servant I see a man—in his master I see nothing more." Higher and lower classes there will be, but the earth has no room for oppressors; they deserve annihilation. The feelings of all men must be respected, and reputations held sacred. We are bound forever to hold our peace in matters touching character, if our suspicions are excited, except the public good demand utterance. To deal in unfavorable surmises is cruel. Slanderers in all cases deserve prosecution, though generally to pursue them would not be wise. No person who does not govern his tongue can obey the law, "Thou shalt love thy neighbor as thyself," for this, if well regulated, useful instrument often does measureless mischief. Without entering farther into specifications, I would conclude this brief view by saying, as mankind constitute one vast brotherhood, each ought always to seek in all possible ways the universal good of the race, both for time and for eternity, that in the future state they may mutually exalt, and together exalt Jehovah.

Y—s—n.

"People Encouraging their Minister."

Dr. Sharp, one of the oldest and most respectable ministers in this city, has lately preached a sermon with the above title. It would afford us pleasure to transcribe the whole of it to our columns, but we have room only for a few extracts:—

Encourage your own pastor by your regular and constant attendance upon his ministry.

This is a duty of much greater moment to the usefulness and happiness of a pastor, than christians generally imagine. When a church and congregation regularly attend on the ministry of a pastor, it cheers and elevates him. He considers it as an assurance that he shares their affection, esteem and confidence. He goes to his pulpit, feeling that he shall not preach in vain, nor spend his strength for nought. He pursues his studies with greater diligence, and goes to the house of God with greater pleasure. And when he stands in the presence of a serious and soberly listening throng, whose eyes are fastened upon him, he is animated and encouraged. A new impulse is given to his feelings—his thoughts are quickened—his imagination soars with a truer and bolder wing—his appeals are more earnest—his sympathies well up and pervade his whole nature; he feels strong in argument, and there is a concentration both in mind and heart, followed by an earnest and ready utterance, that he can never have who is doomed to preach to listless hearers or to empty pews. When the people with one consent come together to hear God's minister, his words come from his lips with facility, strength and attractiveness; chaining the attention of his hearers to the close. To the minister so situated, the pulpit is more than a throne. It is the pleasantest, as it is the most honorable place in which he ever stands. And the ministry is preferred by him to any other service on earth.

But when a pastor perceives that his ministry is neglected—when the absence of some is occasioned by a vain and sinful curiosity to hear of see some new preacher, or to be enlightened by some new doctrine, and when the absence of others is occasioned by their love of the world, or by their dislike of the plain and faithful preaching of God's word—when one service is deemed better than two, and none better than one, even by some church-members, the pious pastor returns from his scene of labor despirited and cast down. In the bitterness of his soul he is ready to relinquish his work; to remove to some other station—and to doubt whether the ministry can be his province. He is discouraged in his studies. The energies of his mind are palsied. He knows not what subject to select, nor how to illustrate it, for he fears there will be but few to hear him. He goes bound in spirit, and is both thought-tied and tongue-tied.

See this poor discouraged pastor. In his visits among his people, he has found some of his brethren in affliction—some in temptation—some in despondency—some it may be, self-confident. They need consolation, counsel, warning. He goes prepared to be a minister of consolation; a preacher of righteousness; a guide to wanderers. He hopes to do some good, because he draws his bow not at a venture. But when he has announced his text, and his lips are ready to pour forth words of consolation, the afflicted are not there, to hear the words of comfort; the weak are not there to be strengthened; the bowed down are not there, that their minister may lift them up; the wanderer is not there that he may reclaim him. What discouraging sensations must a minister feel, to be thus disappointed in his benevolent aims. Encourage your minister then, by your habitual attendance on his ministry. Let neither the weather, nor worldliness, nor the love of hearing or seeing something new, cause you to leave your own seat vacant in the house of God. He that is a wandering worshiper "is as a bird that wandereth from her nest."

I have said, and I repeat it, that were I a hearer, and the apostle Paul should come to the city, I would not leave my own chosen pastor to hear him. I would wait till he came to the house where I worshiped, or, if he preached but once, I would persuade my pastor and the whole church to go and hear him; but I would not leave my place to hear any one. I would this act, so far from a big-oted attachment to my own minister, is not merely to manifest for him a just respect and regard, and thus to "encourage him," but from an undoubting conviction that myself also should be thereby more benefited. It is not something brilliant, profound or novel, coming from strange lips and accompanied by new tones and gesticulations, that can meet the real wants of the soul and give a right direction to the life; but the plain, sensible, scriptural teachings of one whom we know, whose kind attention we share, and in whose integrity and purity of character we have entire confidence. The constant hearer of such a minister, however common he may be deemed, will make far greater progress in everything that is truly excellent, than he who, choosing no stated place of worship, is always in quest of some uncommon preacher. Of this latter class, I have seldom known one who had attained the true end of all hearing—that of being not only a hearer, but a doer of the word.

A Great Ship.

In a wakeful hour at night, when creation slumbered around me, the click of the clock and the breathing of a companion, reminded me of a steamboat. A little aid of the imagination placed me in a berth, while the stroke of the piston, and the gush of the steam at every stroke, seemed to be connected with the movement of the boat on its watery element. Soon I began to allegorize, and the globe became a vast ship—the mountains and rocks were ballast, and the continents and islands were the abodes of men; their habitations were their berths; and the waters were the path-ways of communication.

The ship, freighted with hundreds of millions, was moving steadily onward in its etherial course; a course traversed for ages, but a course in which no trace of its passage could ever be seen. In this invisible path way it had performed an annual revolution during thousands of years, freighted successively with all the generations of men. Moving at the rate of 68,000 miles an hour, its voyage each year exceeded 598 millions of miles. Some of the human family had sailed round almost a thousand times. But in process of time few attained even a hundred. Now three score and ten are considered as the usual number, while the majority do not equal twenty.

Thus I viewed myself and all mankind on board of this vast ship, borne on in one continued round, while on every side, all was boundless space, untrodden by the foot of man, unmeasured even by the line of human imagination. Every moment some one was leaving the ship, not exactly as passengers are landing from a steamboat, taking all their effects with them; but much more as men are plunged overboard from a ship, when the last rites are performed. The soul departs from the body, and leaves it and all its labors and acquisitions on board the ship. It carries nothing away while it plunges unseen into unmeasurable space, but never returns.

One thing on board this great ship is very remarkable, because it is so unlike anything on other ships—it is this; all the passengers wish to remain as long as they can. Some few indeed, have a desire to depart, because they think that it will be far better for them, and they only wait the orders of the Master to go. And a few, weary of their troubles, take their departure without leave. Even those, who have the poorest berths and meanest accommodations prefer to remain, rather than make an exchange. Indeed there is a dread in the thought of leaving the ship, and of plunging into immensity, uncertain often, whether it be for weal or woe. It is only when the Master send his own boat, with a skilful and faithful pilot, that any one ventures joyfully to leave the ship and launch forth for the unseen world. Then such as have a keen eye and a good glass can see a better country; and when they obtain leave, they joyfully bid farewell to their shipmates and reach upward for better lands.

That glass, by the way, is one of a thousand. Indeed there is none like it, except such as are made after the same pattern. The Master ordered it on purpose for the passengers. It is free to all, though some have not that clear sight, which enables them to see the objects, which the glass is designed to present to their view. By the aid of that glass, such as have a single eye can see many objects, which are entirely invisible to others. They can see the Master. They can see the boat and the pilot, when sent after them. They can see through all the mists, which are spread over boundless ether, and discern the better country. And sometimes as they look through the glass, and see the country, they desire to depart. They see also another country, covered with eternal darkness and gloom. Into the one or other of these countries go all that leave the ship, and there they dwell forever.

The Master's orders are, that every creature on board this ship should be furnished with one of these glasses. But amazing as it may seem, yet true it is, that a small proportion has been supplied. Some, who are best acquainted with it, and most skilful in using it, spare no pains to present it to others. Indeed they have within the last quarter of a century sent off millions of them into different sections of the great ship. Others seem to be satisfied when they have a glass for their own use, though they seldom use it. Probably their eye sight is not clear, and therefore they see not the objects, which the glass presents. Others again despise the glass, and think they can see better without it. While whole nations and tribes with their rulers, even dash from them this divine help to discern unseen objects, and do all they can to hinder such as would send it to others.

Thus my imagination led me on through the present world, the great ship, and into other worlds as the final state of all that exist in this. But surely all this is not imagination. There is reality.

Sailor's Magazine.

Popery in Italy.

Our readers will recollect that we published, a few weeks since, an article entitled "Popery in Montreal." We present them with a picture of the same system, as it appears in the immediate neighborhood of Rome. The admirable side features of the "accursed cursed beast" throw themselves upon our notice, wherever we cross his track, or come in contact with his influence.

On crossing the frontier line between Tuscany and the Roman States, near Aquapendente, the change in the general aspect of the people, the villages, and the entire country, is such as to strike the most unobservant traveler. A general air of careless negligence and ill-conditioned dilapidation prevails. The fields look ill-cultivated, the inhabitants ragged, and their habitations on the verge of ruin. The traveler's carriage is stopped in front of a wretched tumble-down hotel some few hundred yards beyond the bridgeless stream which forms the boundary of the two States. It is the Papal Custom-house and Police-station, the first visible manifestation to the not here traveler of the working of that system which has overshadowed Europe for so many centuries. The genuine characteristics of Papal rule are visible enough in this extremity of the abortion. A number of soldiers—dirty, slovenly, and listless—are lounging in front of a dilapidated building, whose broken brick-wall bears a shield with the Papal arms, and the words "Carabinieri Pontificii." Some are smoking, some sleeping, some basking in the sun, without energy sufficient even to converse with each other. Adjoining the fair of these Pontifical Carabineers is that of another horde of officials, the Custom-house officers—like their military neighbors, dirty, lazy, preposterously numerous, corrupt and inefficient. The former are useless for the repression of crime, and the latter equally valueless for the prevention of contraband trading. Either set of drones feed like parasitical vermin on the vitals of the wretched country whose substance they exhaust, and serve but to increase the monstrous amount of unproductive population which throughout the Roman States crushes the productive classes beneath its weight.

But the frontier is not left behind without still further illustrations of the effects of Papal rule. The regime of privilege is shown in full action. A peasant arrives at the barrier with his yoke of oxen and a load of produce. His time is his only possession, and the hour which he will have to lose at the "*dogana*" is, one would have thought already grievous enough. But immediately after him a "*vetturino*," with a carriage full of travelers, drives up. Forthwith the first comer—the peasant—is put on one side and the examination of the travelers' luggage—another hour's work—is about to commence, when the cracking of postilions' whips is heard, and a carriage, drawn by post-horses, make its appearance. The *vetturino* travelers must now yield in their turn, and the poor peasant may be considered indefinitely postponed; for it is likely enough that before the posting-carriage and the *vetturino* have been disposed of (though the first by means of a bribe will not be detained long) some other vehicle privileged to pass before him may come up. One great evil of injustice is the rage and heartburning it produces in the victim of it; but this, it must be owned, does not exist in the case under consideration. Wrong done to the moral sense, like injury done to the physical frame, becomes by continuance less poignantly felt. The one and the other alike become callous. Nature finds in insensibility an alleviation for that which would otherwise be intolerable. But not the less is the victim in either case injured and degraded, and the amount of his sensibility to the injury will be the measure of the permanent mischief inflicted on the corporeal or moral organization. The peasant in the above case feels no indignation, no impatience, no ill-temper. The course of things described is that which he has been used to all his life. It is to him as the order of nature; and he would as soon think of complaining of the wind or the rain. But on all occasions the Italian is the most patient creature in the world; he is never in a hurry, never objects to wait any given time, and never scruples to ask another to wait an hour or two, as easily as an Englishman would beg for a minute. They set no value on time, simply because it is of little use to them.

Well! the frontier is at last passed, and after traversing a few miles of road very strikingly worse than that on the Tuscan side of the boundary, the traveler, with much difficulty and some danger, is dragged up the hill of Aquapendente. A worse hill in a great high road it is hardly possible to conceive. So it was constructed ages ago; and so has all the traffic between Florence and Rome passed over it for many generations. That it might easily be *improved* appears never to have entered into the head of any one during all that time. The Diligence, which travels this road—the sole and *price-loged* one of course—takes about 48 hours to accomplish the journey of less than 200 miles, and is drawn by from two to fourteen horses or oxen, according to the exigencies of the road. The mail, which traverses the same road, is constantly several hours behindhand; but nobody dreams of complaining and still less does anybody dream of mending the road.

The top of the hill, however, is at length reached, and the traveler enters the first town of the Papal States. Let him come from what country he may, unless it be from Ireland, he must, we think, be astonished and dismayed at the squalid misery, dilapidation, ruin, and filth, which presents itself to his eyes on all sides. The appearance of the streets, the buildings, the shops—if such they can be called—the population of all ages and classes—all speak the same tale of wretchedness and degradation. The remainder of the journey repeats the same eloquent lesson at every mile of its course. The moral aspect of things—(which may, however, be always inferred with tolerable accuracy from the external manifestations of physical well-being or the reverse)—as far as may be judged from the few little indications which fall under the notice of the observant traveler, is in complete accordance with the rest of the picture. Fraud, falsehood, and mendicity force themselves on the notice of the least observant.

At length the stranger stands before the gate of Rome. It is an epoch in the life of the most unimaginative—that first entrance into the ancient mother of so much civilization and of so much barbarism—that eternal city which mankind has so much cause to bless and so much to curse! And here we must quit the course of the ordinary traveler, if we would form any idea of the real condition of Rome. The tourist, wrapped in an ecstasy of imaginative pleasure, full of all the mighty host of classical and medieval recollections and associations, passes through the handsome and tolerably clean, because almost uninhabited, Piazza del Popolo, gazes up the magnificent terrace of the Pincian on his left hand, and reaches his splendid hotel in the Via Babuino, charmed with his first impressions of "the eternal city," and disappointed in nothing save in not having heard a picturesque group of peasants singing under the walls, "*Roma, Roma, Roma, non e piu come era prima.*"

Let us, however, not confine ourselves to those parts of the town frequented ordinarily by the English and other strangers. Let us penetrate the mass of buildings between Santa Maria Maggiore and the Coliseum; let us visit the Trastevere; above all, let us venture into the reeking mass of abomination situated between the capitol, the Farnese Palace, and the Tiber. The constant state of the streets is such, as to make it marvellous that typhus and a hundred other forms of filth-bred disease do not sweep off the miserable population. Drainage appears to be unknown. The very commonest decencies of life are wholly disregarded. The stench is insupportable. It has occurred to ourselves, incredible as the statement may appear, to have observed the remains of a dead sheep suffered to lie in the same spot in one of the streets of Rome, and to poison all the surrounding atmosphere with its decay and putridity for more than ten days. We have also, and that frequently, observed the dead bodies of cats and dogs lying in the same spots for days together. The appearance of the population in the streets matches well with that of their dwellings—sordid, ragged, unhealthy looking creatures are sauntering in the shade, or basking in the sunshine; or if occupied in some kind of labor, are so performing it as to spread out the fair toil of an hour over half a day.

Such is the physical aspect of *mighty Rome!* Its moral features are of course not so plainly visible or easily appreciable; they can only be judged of by the occasional specimens which chance may afford an observer in his conversation and dealings with the people; but if these be fairly estimated, they may be deemed tolerably accurate exponents of the entire truth; and that truth we conscientiously believe to be—that the whole body of society, from the highest to the lowest grade in the social scale, is altogether corrupt and vitiated. We do not put forth a conclusion so sweeping, a conviction so painful, unadvisedly or lightly. We are not unmindful of the danger of forming general conclusions from particular instances. We are aware that the portion of any society which a traveler most readily meets with, is very generally the worst part of it; but every *a priori* consideration would lead to the persuasion that the moral condition of the people of Rome *must* be that which the most careful observation shows in fact that it is. It is not that villany, fraud, and vice abound; alas! where do they not? It is, that shame is dead; it is that the moral sense has perished; it is that that which is vile has ceased to be hated as such, even by those whose better instincts, superior prudence, or lesser temptation, have saved them from themselves becoming so. These are the true and unerring tests of a corruption and degradation which has infected the entire social body, and so entered into the diseased system as to render hopeless all cure short of thorough renovation.

The wealthy proprietor of a palazzo in the Corso, by means of assertions apparently the most ingenuous, induces an English family to sign a lease without requiring that certain stipulations should be inserted therein formally. On the morrow the promises are violated, and the assertions proved to be wholly and wilfully false. The Roman gentleman who has committed this act of swindling, on being applied to in amazement by his dupes, replies with the utmost tranquility, that no assertions or agreements that are unwritten are worth anything.

A "respectable" tradesman uses false weights nearly to the extent of insuring a diminution of cent per cent. in the quantity of goods furnished. The tribunals are applied to; but as the amount in each case is small, the magistrates and lawyers cannot be made to comprehend why a complainant should give himself and them more trouble than the amount of the fraud was worth. But the robbery of a shilling, it is urged on their attention, is as much *robbery* as that of a million; the man is dishonest, and ought to be exposed and punished. No! they can conceive no other reason why such a complaint should be made than with the view of recovering that which the complainant has lost. No man expects to be trusted. None is in any way offended that the most minute and humiliating precaution against his presumed honesty should be openly and avowedly taken.

If we turn our views to more immediate manifestations of the action of government, the few peeps which the rents in the curtain of official mystery—rather than any properly provided publicity—afford us, indicate, if possible, a still worse degree of corruption. No institution, no office, no authority, no department rightly and sufficiently performs the functions for which it was created, unless indeed it be the lottery office—that truly does its appointed work of demoralization and pillage on the people, and does it well and thoroughly. The tribunals notoriously delay, refuse and pervert justice. The police prevent no crimes, and discover no criminals. Murders occur in the streets of the city, and the murderer is secure. Within our own knowledge the minister of police himself declared to an applicant for protection against outrage, that he advised him to quit Rome, as he was powerless to protect him! In the financial department is the system of fraud and corruption—which has grown with their growth, and become part and parcel of their *quasi* normal constitution—is such as to render all hope of purifying them vain. We were ourselves assured by one who has since become one of the ministers of the Crown, that to his knowledge the peculation in one branch of the post-office business was enormous. It amounted the sum, amounting to many thousands; but we will not undertake to repeat figures which we did not note at the time.

Let us turn for an instant to the indications of moral condition which the spiritual aspect of Rome, in the middle of the nineteenth century, may afford us. We will do so in no polemical spirit. We will not make our observations from the stand-point of any other creed or rival sect, but as purely physiological students of social phenomena. Trusting then that our readers will so regard us, and will believe us to be as wholly free from the *odium theologicum* as we know ourselves to be, we hesitate not to declare our conviction, that a more degrading superstition, a more gross and unspiritual idolatry, does not exist in any heathen land, than is practised under the name of christianity in the metropolis of the christian world. We are not now speaking in any wise of the Roman Catholic faith as held and practised elsewhere. There is every *a priori* reason to expect that a more northern people should hold a more spiritual faith. We know well that the Roman Catholicism of Rome is not that of France, or of Germany, or of England; still more, even, we are not undertaking to speak of Roman Catholicism at Rome, as the priesthood profess to hold it and to teach. We speak of it only as we know that it is practically held and followed by the mass of the people: and we are sure that our assertions will be supported by any who have without prejudice examined the subject. We are not ignorant of all that has been said to defend the Roman Catholic faith from the charge of image worship. We know that the priesthood explain, that the figures which are dressed, bedizened, kissed, caressed, prayed to, carried about, &c., are not worshiped, but used only as suggesters of things spiritual to the outward bodily senses. But is this theory compatible with the fact, that of various figures of saints—of the virgin in particular, some are deemed more holy, more powerful, more propitious than others!—that some votaries prefer one image, and some another, of the same saint?—that "la Madonna di" this place is specially famous for granting favors of one sort; and "la Madonna di" that place for bestowing favors of another kind!—that one church possesses and draws a large revenue from a wooden "bambino," *i. e.* infant Christ, particularly celebrated for assisting women in child-birth, and sent about in coaches for that purpose; while another has one specially valuable as preserving its votaries from shipwreck? Do not these facts prove—beyond all possibility of avoiding the conclusion—that special virtue is attributed to the image itself? If the Savior or the Virgin were the intended object of the worship, would not it be in any case the same at all their different altars? Is there one Savior in one church, and a second, with different qualities and character, in another? Is the virgin of one shrine kinder than the virgin of another? No; it is impossible to deny the truth, that the popular worship of modern Rome is as absolutely and essentially an idolatry as any that has ever degraded mankind. The truth is, that the Paganism of old Rome has never been entirely and effectually eradicated. The old deities of the Roman Pantheon still haunt the seven hills; and in spirit as well as in bodily fact the statues of the old gods have often changed their name alone, to become the objects of modern worship.

The first result of such a system most necessarily shows itself in an erroneous, unworthy, and degraded conception of the Supreme Being. As a proof of the extent to which this result has been produced, we will cite a fact which has already been noticed in the columns of an English journal. A highly prized and magnificently adorned relic—the head of St. Andrew—had been stolen from the Church of St. Peter. The canons of that basilic thereupon issue a placard, with which the walls of Rome are covered, offering a reward for the recovery of the stolen treasure, and setting forth that they, the canons, would offer up extra prayers for the space of three days, for the purpose of appeasing God, and averting the evils with which he might be expected to visit the city in consequence of the theft. "Here," as the journal above alluded to well remarks, "is a numerous body of educated men asserting their belief that the Supreme Being may be expected to manifest anger, for a certain special theft above what he would feel at any other crime of a similar nature—that this anger would be manifested by inflicting evil not on the thief, but on the innocent citizens, in blind indiscriminate vengeance, and that this vengeance might be averted by a certain amount of reiterated repetitions of a given forms of words!" Is it possible to conceive a more benighted state of mind than is here evidenced? Do Juggernaut's disciples form to themselves a lower and more immoral notion of their deity than these so-called christian priests?

The truth—that the religion of modern Rome is in reality a modification of Paganism, was well pointed out in a little book entitled "Rome Papal and Pagan," which appeared a year or two since. It was not then asserted for the first time; but the intrinsic identity of the two faiths to their practical effects on the popular mind was well and convincingly proved. And we bring the testimony of another witness to the truthfulness of the author's facts and inferences.

After speaking of such a deplorable want of moral civilization, it would seem an anti-climax to enlarge on the deficiency of physical progress. Suffice it to say, that the absence of all the smaller as well as of the more important commodities of life is most striking. Commerce does not exist. The infinitely small trading transactions which do supply the small quantity of foreign goods consumed, are hampered with obstructions, and oppressed by duties to an all but prohibitory degree. And the stupid acquiescence of the people in things as they are, lends additional effect to the paralysing influence of the government. Take one instance of this, as shown in the case of one of the simplest articles of daily use. The Romans cannot make any tolerable ink; it is imported from France and from England; and one of those little stone bottles so familiar to English eyes, which costs sixpence at an English stationer's, and thereby affords the retailer a very large profit, is sold in Rome for about a shilling, or rather more. The Roman stationer asserts—truly enough perhaps—that the heavy duty makes it impossible for him to sell the article at a lower rate. But on inquiry it is found that duty is levied on the gross weight, so that the stone bottle, which weighs far more than its contents, is by far the most costly part of the purchase; yet it has never entered into the head of the Roman tradesman that he might import his ink in large bottles, and divide it off himself into small quantities for retail sale, and thus diminish his duties by one half or more! No, no! Such profound speculations are quite out of the line of his habitual thoughts.

And such is the city, and such the people—the product of long years of misgovernment—which the Ninth Pius would now restore to the benefits of a liberal and enlightened rule. Such is the nation which, itself loathing its own degeneracy, is struggling for self-government and regeneration.

North British Review.

God Everywhere.

Lord Craven lived in London when the plague was raging there. His house was in that part of the town since called from the circumstance of its being situated there, Craven Buildings. On the plague growing epidemic, his lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through the hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, who waited on him as postilion, saying to another servant, "I suppose, by my lord's quitting London to avoid the plague, that he God lives in the country, and not in the town." The poor negro said this in the simplicity of his heart, as really believing in a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I'll even stay where I am. The ignorance of the negro has preached a useful lesson to me. Lord, pardon that unbelief and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered his horses to be taken off from the coach, and the luggage to be brought in. He continued in London, was remarkably useful among his sick neighbors, and never caught the infection.

Toplady's Anecdotes.

EFFECTIVE PREACHING.—Men are made humble, not by discoursing to them on the importance of humility, but by convincing them of their guilt. They are made orthodox, not by preaching about the value of orthodoxy, but by instructing them in the truth. Generally, a thing is done, not by affirming or even proving that it ought to be done, but by doing it. The former work may be sometimes necessary, but it should never be made a substitute for the latter. Preaching about the doctrines of grace is well, sometimes; but preaching the doctrines of grace, this, by the blessing of God, does the work.

WHAT A SABBATH SCHOOL DOES.—Rev. Henry N. Rankin was lately ordained in Newark, N. J., as a foreign missionary. His father is a gentleman of large wealth, and one of the most respectable citizens of the place. One of his sons and a son-in-law are already in the ministry, and another is preparing to enter it, the family thus giving four of its sons to the work of preaching the gospel. What adds to the interest is the circumstance that the missionary is to be supported altogether by the contributions of a single Sabbath school of a Presbyterian church in St. Louis, Missouri.—*Chr. Journal.*

DEATH OF THE RIGHTEOUS.—I once met on the seashore, said the eastern poet Sadi, a pious man who had been attacked by a tiger, and was horribly mutilated. He was dying and suffering dreadful agonies. Nevertheless his features were calm and serene, and his physical pain seemed to be vanished by the purity of his soul. "Great God," said he, "I thank thee that I am only suffering from the fangs of the tiger, not of remorse."

TWO SORTS OF PREACHERS.—The preacher who vehemently affirms many things and proves nothing, is like a storm of hail falling on the roof; it makes a deafening noise, and then rolls off upon the ground. But the preacher who proves what he asserts by the word of God and by appeals to men's consciences, is like the sun shining in his strength to warm, melt, and vivify.

A LIFE of duty is the only cheerful life—for all joy springs from the affections; and it is the great law of nature, that without good deeds all good affection dies, and the heart becomes utterly desolate. The external world then loses all its beauty; poetry fades away from the earth; for what is poetry, but the reflection of all pure and sweet, all high and holy thoughts!

THE RECORDER.

FRIDAY, NOVEMBER 10, 1848.

The Life to Come.

"It was a beautiful custom of those who lived while the ministry of Christ was recent, and who were suddenly brought from the depths of despair at his death to indescribable joy at his resurrection, to break off abruptly and frequently in the middle of conversation, and salute one another with the words, 'Christ has risen!'" This belief in a risen, and not merely a living, Redeemer was a strong characteristic of the faith of those times, and afforded wonderful support to the disciples under the trials of dungeon-torture and bloody death. This sentiment thoroughly pervades that sublime and consolatory portion of inspired Scripture,—the fifteenth chapter of the first epistle to the Corinthians. The literal resurrection of our Lord, as the first-fruits of them that sleep in the dust of the earth, and as the divine pledge of a similar resurrection of all that believe in his name, was a cardinal point of christian faith. By this the last terrors of death were dissipated, and the powers of the grave annihilated. By this the rod of the persecutor's strength was broken, and his wrath made impotent and contemptible.

How odious in those days would have been the romantic foolings of Professor Bush and Swedenborg, "who concerning the truth have erred, saying, That the resurrection has past already; and overthrow the faith of some." In vain would these modern "resurrectionists," who have been digging up the bones of old Hymeneus and Philetus, who have been resuscitating those antiquated impieties, and whose word still "eats as doth a canker,"—in vain would they have tried to fasten their ulcerous doctrine on the apostle Paul. If either of these dreamers had lived in his day, and asked their vaunted questions; "How are the dead raised up? and with what body do they come?" he would have rode down their childish objections, and trodden them in the mire under the horse-hoofs of his iron logic. "Thou fool! that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be." The dying frame is but the germ of the future body which shall spring from it. It is the seed-corn whose decomposition shall reproduce it in a new and finer form; its unity unbroken, its identity preserved, but brought forth in a shape of immortal beauty, power and life.

The dissolution of the body, and the utmost conceivable dispersion of its particles by air, or water, or assimilation with other bodies, afford no argument against this sublime feature of christianity. The possibility of the resurrection as an effect of divine power, might be easily and elegantly illustrated by many analogies in nature. But this is unnecessary. It is confessedly to be the work of omnipotence, the fiat of that Infinite Power which has but to speak, and it is done. Considered then as an act of God's pure will and pleasure, requiring no co operation from his creatures, and no aid from the concurrent powers of nature, it is absurd to talk about the difficulties in the way. They are not worthy of a thought. To God one miracle is as easy as another. A thousand difficulties are less than cyphers to him. He who can raise a body when it has been dead three days, can with equal facility raise one which perished three thousand years ago. To such power all things in this line are possible. And that it is God's will, the will of him who is in one mind and forever unchangeable, thus to raise up the whole human race from the dust whence it came and to which it returns, we do assuredly know. He has placed his unalterable pleasure on record, and his word cannot be broken. It is not more certain that man is born to die, than that he does to rise again.

Political Excitement.

During the sixty years since the adoption of the federal constitution, the country has frequently been shaken by political excitement. At some periods, party politics have produced a whirlwind, a passion that threatened to sweep away the whole fabric of government. But those tornadoes have spent their force without doing any serious injury. Like the thunder and the lightning of the sultry season, they have issued in the purification of the atmosphere. We seem especially doomed to be visited with a periodical excitement every fourth year, when the chief magistrate of the nation is elected. The periodical tornado has returned with all its violence, this Autumn. We hope that its fury has now mostly passed. The questions however that have been agitated are not put to rest. The questions of bank, protective tariff, &c., have been of minor importance in this campaign. The great question has been and now is, Shall slavery be extended, or shall it be girdled, confined within its present limits. Were it not for old party associations, the North would answer with one voice, "no more slave territory." But such is the strength of party bonds, that many have departed from principles that they avowed a few months ago.

Notwithstanding some evils are connected with the present excitement, we believe that the great cause of human rights and human liberty, is steadily advancing. We do not despair of seeing liberty proclaimed through all the coasts of this land.

It is a matter of small moment who is placed in the presidential chair, as far as the individual is personally concerned; but not so, whether the chains of slavery clank upon soil that is now free.

This nation claims to be the model nation of the world, and believes that she is destined to take the lead in the great changes that are to take place before the introduction of the millennium. To qualify herself for this great enterprise, she should be an example for truth, justice and all the virtues that go to form a good character. The model republic of the world should not only declare in her bill of rights that all men are created free and equal, but practically illustrate this declaration by her own conduct. We may be great professed friends of liberty in theory, but the vilest tyrants in practice.

On the whole, we do not regret that the discussion has come up in the form that it has. We believe that from seeming evil, Providence will educe good in endless progression. Too much light has been shed upon the nation to expect that it can now settle down in quietude without even mooting the question again relative to human rights. The nation to be a model to others must illustrate her own principles by her own example. This necessity must be felt more and more until the yoke of the oppressor has been broken, and absolute freedom granted to all human beings in our land. Those, who feel that to enslave human beings, and treat them as chattels is wrong, can never cease to agitate this question until the injustice has been removed.

Wilberforce and his coadjutors continued their efforts, forty years, before the slave-trade was pronounced piracy. They acted under the maxim "never leave anything undone, so long as there is anything to do" The present excitement relative to slavery will continue, yea, it will wax stronger and stronger until its object has been accomplished. It will not terminate with the present presidential election; but will never cease until the whole system of slavery has been extirpated root and branch.

We once knew a man, whose son sold rum, when efforts were first made to promote the temperance reformation; the father said that "he wished that they would not keep getting in the temperance lecturers, for it kept his son all the time in a worry." The son had no rest until he ceased his traffic in rum.

The agitation of the slavery question keeps the South all the time in a worry, and the question must not cease to be agitated until the wrong has been removed. Slavery must be done away.

France—Its Destiny.

As we gaze upon the wild and turbulent sea of European revolution and commotion, our eyes turn with peculiar interest to France—a land endeared to American feeling by historical associations—beautiful in climate—the home of science—the abode of a great and polished people. Will this great nation permanently maintain a republican form of government? We think it will, though probably at the price of many severe struggles, and in the outset, by the strong arm of military power. "France needs religion," said a distinguished Frenchman, on his dying bed in 1832. With more truth may it be said now, that France needs religion—a religion founded in liberty of thought, or, in other phrase, Protestantism. Free institutions can exist only where they are nourished into life and kept in being, by the imperceptible but resistless moral influence which is derived from the Bible when it is in the possession of the mass of the people and read and freely commented upon by them.

Is it probable that Protestantism will become the leading religion of the French people? It may be difficult to answer this question. A recurrence to the past history of Protestantism in France will afford us some means for judging of the future.

For the first forty or fifty years immediately succeeding the Reformation, the Protestant religion made such progress in France, that it was on the verge of becoming one of the great Protestant powers of Europe. France was, at that time, called by a Papal ambassador, "a half Huguenot kingdom." Catholic influences, however, prevailed, and not only was a glorious opportunity lost of giving to France an enlightened form of religion, but the Protestants were subjected to most severe persecutions, and some of the most horrid scenes of blood and cruelty recorded in history, were enacted, among which was the massacre of St. Bartholomew's day. France became involved in a dreadful civil war, in which the opposing parties were Protestants and Catholics, under the lead of able commanders. Rivers of blood were shed, and for a while, it seemed doubtful whether the scale would turn in favor of Protestantism or Rome.

In the midst of these commotions, the illustrious Henry IV. ascended the throne of France. He granted religious liberty to his subjects, by the celebrated edict of Nantes. His successor, Louis XIII., violated the rights of conscience and deprived the Protestants of every privilege. Finally, in 1665, Louis XIV., grandson of Henry IV., revoked the edict of Nantes, which had been in force nearly a hundred years.

The revocation of the edict of Nantes was little better than a law for the extermination of the Protestants. They fled from the country in such numbers, as to leave many places without inhabitants. Many, however, remained and endeavored to practice the duties of their religion in secret, but they were subjected to a constant and most severe persecution, even down to the time of the first French Revolution, in 1793. So late as 1762, a French clergyman suffered martyrdom for his religious opinions, and with him, three young men of a noble family, whose only crime was that of endeavoring to rescue their pastor from the hands of his enemies. A year or two after this affair, a respectable merchant was put to death, merely because he was an adherent of a form of religion which was not approved of by the government. This event created the greatest sensation throughout France and Europe. The nation was aroused to a sense of the injustice and cruelty of such a proceeding, and it became impossible that so horrible a spectacle should again be presented to the gaze of the French people. It was not however, until after the Revolution of 1830, that Protestantism was tolerated in France. Since then it has been upon the same footing with other religious sects, and with them has received pecuniary support from the government.

Such is the history of Protestantism in France, from the days of the Reformation down to the present time. For three hundred years, the spirit of religious liberty, though hunted like a wild beast of the earth, has maintained its foothold upon the soil of that hitherto ill fated and unhappy country. The Huguenots, like their Puritan brethren of England, impelled by motives which took hold of eternal realities, could not be moved, by any earthly considerations from their deep convictions of truth and duty. Each successive generation has contained some choice spirits of like precious faith, whom neither fire, persecution, nor death itself, could force to the abandonment of principle.

Have we not reason to hope that Protestantism, having survived the oppressions, cruelties and blood often generations, will now, in the sunshine of civil liberty, become the leading religion of France? Since the Revolution of February last, efforts have been made to discover the descendants of ancient Huguenot families, living in obscurity—with what success we cannot say. A National Synod of the Protestant churches in France, was held at Paris, in September—the first occurrence of the kind since the edict of Nantes. Protestantism numbers among its adherents, as it has done for years, many leading minds in France, though the sect is very limited in numbers, when compared with the Catholic population of the nation. But Catholicism in France has clearly passed into its dotage, its priests are despised, and its rites will soon be, if they are not now, looked upon with contempt. Republicanism and Popery are antagonistic principles; they can never harmonize. As Protestantism is everywhere the parent of free institutions, so in turn does freedom bring in its train an enlightened form of christianity. Such we confidently believe will be the event in France.

The Winter Sanctuary.

1. *Make it comfortable.* There is a sad lack of wisdom and benevolence, to say nothing of conscience, in regard to this matter in some regions. I have been where, when the shingle flew away, the attractions of the temple having given way, the clapboard has hastened after and neither had been seen or heard of since. Scores of broken panes of glass have made a sad sight for the eye, and dolorous lamentations for the ear were not wanting in the incessant rattling of the windows in their cases as the wind rioted about the sanctuary. Not only *about* it, but in it, waxed and welcomed by gaps and chasms, enough to furnish a most satisfactory variety of currents and counter currents to a wintry atmosphere.

What care Satan takes that temples, theatres and the like, under his special supervision, should abound in all sorts of comforts. He leave windows unrepaired—clapboard and shingle out of place—he provide green wood for the stoves and that to be dug out of the snow—he let his dear friends shiver and chatter in the cold—he leave matters so that the Amen of the occasion should be the most pleasant word uttered! Does Satan ever leave things in the fashion? The theatre, the circus, the ball-room, are they ever made repulsive by neglect of the comfort of their votaries? Let us not be above getting an hint even from such a quarter.

2. *Do not fail yourself* to be one of the comforts in the winter sanctuary. There are desirables for that place besides stoves and pure and a well-tempered atmosphere. One of the greatest of which is worshipers, and you cannot have too much of such a good thing. Don't *send* your thoughts and good wishes, go with them, for your presence will *comfort the preacher*. He will find gaps enough this Winter, likely, without finding one in your pew. It is a dreadfully chilly business for him to find that the stern monarch that has blasted the vegetable kingdom, and made dumb the tuneful, has sent his desolations into the sanctuary, and that your pew is a specimen of his power. Let him be assured of seeing you there as you are of seeing him.

It will be a *comfort to others*. Perhaps you may often in past Winters felt, that the children and the servants might go, and the dog if he liked; but it was a little too cold or a little too damp, or there was too much snow, or not enough of it for you to go. It seemed more comfortable to abide in your warm apartment and doze quietly about your good fire than to break through all difficulties and be at the sanctuary. But be a hero this Winter and let old Boreas know that the days of your dread of his impudence are at an end. The hearers will all feel better and hear better for your being there.

3. *Help others* to the Winter sanctuary. Many of the poor, the infirm and feeble are cut off from that hallowed place from the difficulties of reaching it. The weather, the roads, &c., cause an absence, they, many of them at least, deeply deplore. But how many there are in a parish who might lend a helping hand and gather in scores who, but for such aid, must remain away. Suppose Bro. A. and Dea. B. and Capt. C. and Esq. D. and so a good many down the catalogue, should of a week day, say soon after this suggestion reaches them, be seized with an irresistible desire to help some one to the house of God now seldom there. And suppose they should call on or send a kind message to the individuals to that effect so that they might be ready when called for; would there not be glad and thankful hearts at the sanctuary? Would not some be there who, but for such a kindness would not be there, perhaps for the Winter? Would the self-denial incident to such a movement be an insupportable burden? If there be any obligation involved in the passage, "Bear ye one another's burdens," is not this one of the modes of developing that beautiful feature of christianity.

In a word, if the Winter sanctuary were to have all the saints gather about it with their strongest sympathies, and joyfully hastening themselves, zealously seek to gather as many as possible there, and conscious that the temple's incense is that of the spiritual who worship there, be themselves such worshipers; who can question that *Winter*, though it might be in nature, yet that there should be a glorious Summer for the kingdom of God.

X.

A Fair Trial.

The following *judicial scene* places in a clear light the substantial results of Dr. Beecher's valuable work on the import and modes of baptism. In that work he abundantly proves, by the testimony of the Fathers, who must have known the meaning of the word, that in its religious use it signifies *purification*, irrespective of the mode of purifying. Our respected brother of the Watchman and Reflector excuses his denomination and its champions from answering the book, until certain singular conditions shall be fulfilled. Here are his words, in reply to a notice of Dr. Beecher's labors which appeared in this paper:—

"The writer in the Recorder who thinks that Dr. Beecher has settled the question, refers to those portions of his book which have been before published in the Biblical Repository, and says that his arguments are novel, and have never been answered on the part of the Baptists. On this point let it suffice to say, that when there is evidence that Dr. Beecher has convinced his own *denomination* that his argument is a sound one, it will be time enough for some one on the part of the Baptists to undertake an answer. It will not pay, to write and publish a book, in order to overturn a position which has scarcely any adherents in the whole country. But one thing we will say; if such a man as Professor Stuart, who has the confidence of New England as an exegetical scholar, or such a man as Dr. S. S. Schmucker, of the Lutheran Church, who has a high reputation throughout the Middle and Western States, if such a man as either one of these will say that he has examined Dr. Beecher's argument and is convinced by it that the word *baptize* in the New Testament has *purify*, as its proper signification, we assure the Recorder that an answer on the part of the Baptists will not be long delayed. But while men like Professor Stuart regard the argument as fallacious, why should we trouble ourselves to refute what the really respectable scholars among the Pedo-baptists themselves do not believe? Life is too short and time is too precious to be thrown away upon any work of so little practical utility. It would be like publishing an answer to the very ingenious book of Archbishop Whately, written to prove that the common belief in the existence of such a person as Napoleon Bonaparte, is without any foundation, and is a great popular error. It is true, indeed, the Archbishop did not believe in his own book, while Dr. Beecher does believe in his; but in regard to other features, such as ingenuity, learning, research, plausibility, logical exactness of expression, together with utter failure to prove the main proposition, the two works are very much alike."

The references here made are to Dr. Beecher's book, in which the testimonies referred to, and very many others, are exhibited at large.

Scene in a Court of Justice.

Judge. Gentlemen of the Jury, the case submitted is this question of fact:—What is the import of *baptize*? The parties at issue are Dr. Beecher and the Christian Watchman. Who are the witnesses in the case?

Both Parties. They are the Greek and Latin Fathers, your Honor. It is admitted by Dr. Carson and Professor Stuart, that the Fathers knew the meaning of the word beyond all doubt.

Judge. Let them be summoned.

Dr. B. The first witness is Basil. Be so good as to state your views of the import of the word *baptisma*.

Basil. I have expressly stated that it means purification from filth. p. 171.

Christian Watchman. Has it no other meaning?

Basil. Yes, it denotes that spiritual purification which is called regeneration, and the future purification to be effected by the fire of the last day.

Chris. W. Do you not include immersion as one of the meanings?

Basil. Not at all, when defining its religious sense.

Dr. B. Call in Augustine. Be so good as to state what was meant by the word *baptize* as applied to Christ.

Augustine. When we say that Christ baptizes, we do not say that he holds and washes, (or dips,) in water the body of the believer, but that he invisibly *purifies* him; and not only him, but the whole church. p. 76.

Dr. B. Call in Origen. Be so good as to say whether there were any cases of baptism in the Old Testament times?

Origen. Beyond all doubt.

Dr. B. Will you refer to an instance?

Origen. In the days of Elijah, the priests baptized the wood by pouring water upon it. p. 75.

Chris. W. Was not the wood dipped into the water?

Origen. The record is before you. Is it not said that the priest poured the water on the wood?

Dr. B. Call in Ambrose. Were there any baptisms under the Mosaic dispensation?

Ambrose. Certainly. They were very numerous.

Dr. B. Will you specify a case?

Ambrose. He who desired to be purified with a typical baptism, was sprinkled with the blood of a lamb? p. 188.

Chris W. Do you, then, regard sprinkling with blood as a baptism?

Ambrose. Certainly. I have twice expressly so said. Is not this enough? pp. 162, 188.

Dr. B. Call in Cyril of Alexandria. Do you agree with Ambrose in regarding sprinkling as a baptism?

Cyril. Certainly.

Dr. B. Will you specify another case?

Cyril. One of the most striking was the sprinkling of the unclean by the ashes of a heifer. p. 102.

Dr. B. Call in Theophylact. Do you regard the expression in John iii: 25, "a question concerning *purification*," as meaning the same as "a question concerning *baptism*?"

Theophylact. I do. You will find it so stated in my commentary on the passage. Moreover in this I am sustained by Chrysostom. pp. 213, 214, 221.

Dr. B. Call in Hilarius. What do you regard as the meaning of the assertion, that the Israelites were baptized by the cloud and by the sea?

Hilarius. I have said in my comment, it means that they were purified by the cloud and by the sea? pp. 175, 191.

Dr. B. Call in John of Damascus. Do you think that John the Baptist was ever baptized?

John. Certainly. I have so declared in my works.

Dr. B. When and how was it done?

John. It was done when Christ was baptized, and it was effected by John's putting his hand on the head of Christ. p. 194.

Chr. W. Pray how could this immerse him?

John. I did not say that it immersed him. I said that it baptized him. If you will examine the context, you will see that I meant that John *was* purified by contact with Christ.

Dr. B. Call in Athanasius. What does the expression, "He shall baptize you with the Holy Ghost," mean?

Athanasius. Look into my commentary, and you will see my opinion. It is there affirmed that it meant, *he shall purify you*; that is, he shall forgive your sins, or absolve you, which is the sacrificial sense of *katharizo*, to purify. p. 172.

Dr. B. Call in Justin Martyr. Do you regard *baptize* as meaning to "purify," when applied to the rite of baptism?

Justin. Certainly I do. What else could I mean when I said; "Be baptized as to your soul from anger, from envy, from covetousness, from hatred; and lo! your whole body is pure"? pp. 155, 208.

Dr. B. Did you live so near the time of the apostles that you could not be mistaken as to the true meaning of the word?

Justin. Certainly. I was born only a few years after the death of the apostle John, and perfectly understood the idiom of the apostolic age.

Dr. B. Call in Augustine and Cyprian. Did you regard those who were in the ark as baptized?

Aug. and Cyp. We did.

Dr. B. On what grounds?

Aug. and Cyp. They were purified.

Dr. B. Did you regard those out of the ark, and who were immersed, as baptized?

Aug. and Cyp. We did not. They were immersed, indeed, but not purified, and therefore not baptized. Nay, it was immersion that destroyed them. pp. 74, 191.

Dr. B. Call in Eusebius of Cesarea. Do you know of any passage in the Old Testament predicting baptism?

Eusebius. I do. In Isa. iv: 4, it is predicted of Christ that he should *purify* by the spirit of judgment, and by the spirit of burning; which, in sense, means the same as the prediction of John; "He shall *baptize* with the Holy Ghost and with fire."

Dr. B. Do all of the Fathers agree with you in this view?

Eusebius. Certainly. For proof I refer you to Origen, Jerome, Cyril of Alexandria, Theodoret, and especially Basil, who, when commenting on this passage, defines baptism as meaning purification. pp. 215, 216.

Judge. Are your witnesses all in?

Dr. B. No, your Honor, far from it. There is a large amount of testimony still to be produced, of various kinds, and equally decisive.

Judge. One so plain a point it is needless to produce more, unless some opposing testimony is to be rebutted. Let the other side summon their witnesses.

Dr. B. Will they state the point they intend to prove?

Chr. Watchman. We insist, your Honor, that the Fathers always, without exception, testify that the only sense of *baptize* is to immerse.

Judge. Very well. Call in your witnesses.

Chr. W. May it please your Honor, it is altogether premature to call in witnesses. We have not yet heard whether Prof. Stuart and Dr. Schmucker are convinced that Dr. Beecher is right or not. If they will *only say* that they think he has proved his point, then we will bring forward our witnesses in abundance, and disprove it.

Judge. But are we not able to judge in this matter for ourselves?

Chr. W. No, by no means, your Honor. Prof. Stuart has the confidence of New England as an exegetical scholar, and Dr. Schmucker has a high reputation throughout the Middle and Western States. The question cannot be settled till we know what they think. There is no other rational course.

Judge. Have not Prof. Stuart and Dr. Carson conceded that the testimony of the Fathers must be decisive?

Chr. W. Yes, your Honor. But before this testimony was produced, Prof. Stuart once conceded to us, that *baptize* probably means to immerse; and we mean to hold on to that concession, till he publicly confesses that he was wrong, and that Dr. Beecher is right. He must be regarded as an unprejudiced judge in the case for all New England. And till he is convinced, why should we waste our precious time in bringing forward witnesses from the Fathers? Life is too short to be thrown away upon a work of so little practical utility. Dr. Beecher has indeed displayed ingenuity, learning, research, plausibility, and logical exactness of expression, like Archbishop Whateley in his "historic doubts" as to Napoleon Bonaparte; but we are clearly of opinion that, like him, Dr. B. has entirely failed to prove his main proposition.

Judge. Is this, then, all the evidence you have to produce in the case?

Chr. W. Yes, your Honor; we have nothing more to say, till we hear from Dr. Schmucker and Prof. Stuart.

Judge. The case, must go to the jury on the testimony addressed.

Gentlemen of the jury: it is agreed on both sides, that the testimony of the Fathers is decisive. If then you find that they declare that *baptize* means to *purify*, and that they apply it to purification by sprinkling, pouring, and other modes, you will decide accordingly. If, on the other hand, they testify that it means to *immerse*, *and nothing else* you will decide that such is the sense.

Foreman of the Jury. Your Honor, we are agreed without leaving our seats.

Judge. What is your verdict.

Foreman. We find that the word *baptize*, as applied in the ordinance of baptism, beyond all doubt means to purify.

Missionary Intelligence.

The Union Monthly Concert was held at Park street Church, last Sabbath evening. Rev. Mr. Blagden communicated information from various missionary stations; he remarked that it was somewhat scanty, owing to the illness of Mr. Treat, who usually prepares the papers which are read at this meeting. The most interesting news given, was the fact that Mar Yohannan, the Nestorian Bishop, who visited this country, a few years since, had been excommunicated from the Nestorian Church, by the Patriarch, for his adherence to Protestantism. The missionaries attached to the Nestorian mission, have always regarded Mar Yohannan with hope; his adhesion to them and the truth which they teach, in spite of the excommunication of the Patriarch, furnishes substantial reason for believing him to be actuated by true christian principle.

Rev. Dr. Adams, in commenting upon the statement made respecting a female pupil of the boarding school at Constantinople, who had married a native preacher, that "she seems to be quite Americanized," remarked, that the influence of American institutions, of American habits and manners, of American thought and feeling, was wonderful. It transforms the numerous immigrants who settle among us, in many respects, and though they may not become entirely divested of all their early prejudices, yet their children grow up Americans—as much so as the children of American parents. Our missionaries carry along with them American principles, and diffuse them wherever they go. All who come in contact with them, catch something of the same spirit. Our American missionaries are highly respected by *men of* all nations; their genuine Yankee or American character impresses itself upon any community in which they reside. They are not only religious teachers, but they, by their example, if in no other way, are the propagators of sound political doctrine.

SOUTH AFRICA. GABOON.—A letter has been received from Mr. Walker. The school under his care has been prospered and one of the pupils hopefully converted.

SYRIA.—Mr. Soeider writes from Antab, that one of the Armenian priests had been converted. He is more intelligent than most of his associates. He has suffered persecution in various forms; but still *he* holds fast his Protestantism. Two more individuals of some rank and standing have lately left the superstitions of their church. These together with eight other persons called at Mr. S.'s room to receive instruction, on the day of the date of the last letter. He says that the number who attend his preaching is increasing. About fifty, who did not like to be seen in his chapel convened in the next yard. They were where they could hear, and not be seen. They said that they had heard many things against these men, but they preached only what was in the Bible. Such facts as these show that the word of God is doing its appropriate work.

BRUSSA.—Mr. Lydd writes that a church was organized at that station in July, consisting of seven members, and four more were expected soon to be added; one individual who had embraced the gospel was driven from his father's house. At this station the gospel is evidently making gradual progress.

CONSTANTINOPLE.—The female boarding school at Constantinople is prosperous. It has twenty-one pupils, three of whom, left last year to be married. One of them became the wife of a native pastor and is well qualified to fill that station; she, unlike other native females, is domestic in her habits, and has become quite Americanized.

AMMEDNUGGER.—Mr. Hazen says that two persons have lately been baptized.

MADRAS.—Mr. Winslow writes that the cause of Christ is advancing; but idolatry still has a strong hold upon the minds of the people. At one of their festivals lately, huckstering was practiced in five places in that vicinity. Mr. W. remarks, that while all the other nations of the west are convulsed, England and America, (who are doing more than all the rest of the world for its conversion) remain undisturbed.

MADURA.—One individual whose parents are Roman Catholics has lately been converted. Mrs. Little, the wife of a missionary, died soon after her arrival in the country. The Cholera has prevailed extensively in the East, but no missionary family has been visited. The missionaries have been extensively useful in prescribing for the sick and thereby received the confidence of the heathen. We have no doubt but that the medical skill of the missionaries is doing much to gain access to the hearts of the heathen. The *scientific knowledge of the missionaries* is also so much superior to the heathen that it is turning to some account.

Western Correspondence.

GALENA, ILL., Oct. 23, 1848.

To the Editors of the Boston Recorder.

The General Convention of Wisconsin, (Congregationalists and Presbyterians,) met at Southport on Thursday evening, Oct. 5th. The sessions continued over the Sabbath. They were opened by an excellent discourse from Rev. Aaron L. Chapin of Milwaukie, the last Moderator, upon *the causes of prevailing infidelity.* Text, Is. 53: 1, "Who hath believed our report?"

Rev. A. Montgomery was chosen Moderator, and Rev. C. W. Camp and Rev. Huntington Lyman, Scribes. Thirty-three ministers and eleven delegates were present. But little business was transacted; much time was spent in conference respecting the revival of religion and in prayer. The evening of Friday was devoted to addresses upon Home Missions, by Rev. Messrs. Camp, Lyman, and Clary; Saturday evening addresses were made upon Foreign Missions by Rev. Messrs. Benson, Weed, and Peet; and Sabbath evening, Colportage and the Christian Sabbath were the subjects of addresses from Rev. Messrs. Rosse and Miter. The Lord's Supper was administered Sabbath afternoon.

The narratives of the state of religion within the bounds of the district conventions, was read Saturday morning. The number of Congregational and Presbyterian church-members in Wisconsin, is now about 6000, churches 94, ministers 63. Contributions to benevolent objects are reported amounting to between $2000 and $3000. In three of the four district conventions additions to the churches by profession are reported. The whole number of additions by profession and letter is nearly 300. In one district convention, (that of "Mineral Point,") half the churches have reported unusual interest. One church of only 9 members has been increased to 48—40 on profession. Another has been more than doubled during the year. The churches and congregations of this Convention, situated in the *mining region*, have enjoyed much of the influences of the Holy Spirit.

The number of adults baptized during the year is reported as about 40; children 165.

The following resolutions were passed unanimously without discussion:—

Resolved, That we heartily commend the action of the Prudential Committee of the American Board in investigating the relation which the Indian missions sustain to slavery,—that while it is with extreme grief we learn from the facts of their report the strong attachment of their churches in that department to the institution of slavery,—we yet find occasion of rejoicing in the effort the Committee have made to free these churches from all connection with this great evil, and that our confidence in the Board is greatly increased, and our purposes to give it our earnest co operation greatly strengthened in the hope that the whole body will fully sustain and carry out the position of the Committee on this subject.

Resolved, That with the renewed expression of our confidence and sympathy in all the designs and labors of the American Home Missionary Society,—we urge upon the attention of the Executive Committee the importance and propriety of taking similar action in reference to the missionaries and churches in slave States, which receive its patronage.

Resolved, That while we renew our expression of attachment to each of the remaining trio of noble benevolent institutions,—the American Bible Society, the American Tract Society, and the A. S. S. Union,—we also press on them the necessity of overcoming that extreme sensitiveness which has at times characterized their action, and conducting their operations so as to bring divine truth through the presses at their command to bear *not solely*, but yet directly, upon the sinfulness of slavery wherever and wherever it comes within their legitimate sphere.

Resolved, That the condition of the three million slaves in our land calls upon all these benevolent associations, and upon the churches generally, diligently to inquire into the spiritual destitution of this part of our population, and to devise means more effectual than any now employed, to convey to them the light and blessings of the gospel.

Rev. H. H. Benson was appointed delegate to the General Association of Massachusetts, and Rev. I. Porter substitute. Delegates were also appointed to the General Associations of New Hampshire, Connecticut, New York, Michigan, Illinois, Iowa,—to the New School General Assembly, to the General Association of Rhode Island, the General Convention of Vermont, and the General Conference of Maine.

A vote was passed authorizing delegates to attend the meetings of other bodies, provided the principal and substitute chosen fail to attend.

The sessions were characterized by an unusually high degree of spirituality, brotherly love, and prayer. No delegates from foreign bodies were present; but a letter received from the Rev. Dr. Bushnell, the Connecticut delegate, added much to the interest and spirituality of the meetings.

A WESTERN PASTOR.

[The resolutions adopted by this Convention prove that Dr. Beecher and President Blanchard, at the late meeting of the American Board, did not mistake the feelings of the Western churches on the subject of slavery.—EDS. REC.]

Sabbath Desecration.

To the Stockholders of the Boston and Maine Railroad.—

Gentlemen:—You profess to be friends of the Sabbath, and to wish for its observance throughout our land. But how can you do this, while, by your agents, you are pursuing a course which tends to undermine it, and cause its observance to cease? How can you consistently profess to be friends of the Sabbath, while you are taking the money of Sabbath-breakers for carrying them to Boston, where, after drinking and carousing, such of them as choose, take your cars, and are, on the Sabbath, by your agents, carried home again? If your cars may run, others may, all may; and the inestimable blessings of this holy day be lost. It was the saying of the late Patrick Jackson, that no car, by his consent, should ever run from Lowell to Boston on the Sabbath; for the evil which it would occasion to its population and to the community, would be greater, *far greater*, than all the convenience, or the money, which could be gained by it, would be worth. And it adds not a little to the reputation and prosperity of Lowell, that her cars do not run on the Sabbath; while the Sabbath-breakers, on your route, hope the sooner to sell their lands, and the more rapidly to make money, by announcing that your cars run through their villages on the SABBATH.

A Noble Example.

——Nov. 1, 1848.

Henry Hill, Esq., Boston.

DEAR SIR:—Please to find herewith enclosed $160 for the French mission in Southern Africa.

When the appeal of the Committee, in behalf of that mission, first met my eye, it seemed as though the difficulty of obtaining money for current imbibitures connected with business, and for ordinary expenses, I should be unable to do anything more this year than meet those regular local calls which we must meet. But as I progressed in the reading, my mind became impressed with the feeling that the call was truly a Providential one, and that, notwithstanding all the extraordinary calls which we have met, and the regular ones which we must meet, it is still our duty, and rightly viewed, our privilege, to meet this one also, in a favorable manner.

The Committee, in their appeal, manifest that simple trust in our fraternal feelings which is so delightful when manifested by the valued personal friends; and, as they ask our aid in the name and for the sake of the Lord Jesus, how can those who really feel our obligations to Him and his gospel, fail to respond, provided we have anything in possession which does not belong to our earthly creditors. And if we do respond, let us, as they affectionately request, do it promptly; and thus, as they more than intimate, render our aid almost doubly valuable.

Please to acknowledge this in the Recorder, and oblige one who wishes to be

INDUS.

To the Benevolent.

The Managers of the "*Temporary Home for destitute children*" ask the aid of their fellow citizens in continuing an institution which even a short experience has shown to be so much needed. In this city there are a large number of children, who are from various causes, the imprisonment, vice, or death of parents, left without a home, and who can readily be disposed of, adopted, or placed out in families in the country, and thus removed from evil influences to good. For nearly two years a home for the reception of these little ones has been sustained in Albany street, and about 250 each year provided at a very small expense. But the plan, already in such successful operation, must be abandoned unless further aid can be secured. Contributions are earnestly solicited; those in money are to be paid to the Treasurer, Mr. H. M. Chapin, 13 Long Wharf.

Clothing, or provisions, to the House, No. 26 Albany street, care of Mrs. Garnaut.

THE WESLEYANS MOVING.—In reference to the present emigration of Wesleyans from Great Britain, a London correspondent of the Christian Advocate says:—"The tide seems setting towards Australia, Cape of Good Hope, Canada, and your immense territory. Some systematic arrangement for directing this stream we greatly need; that it may alike benefit the poor creatures of whom it is composed, and the country to which it may flow. We hope some plan will be hit on by the Wesleyans of this country, to be joined in by the members of the Methodist Episcopal Church in the United States, to prevent the large number of Wesleyans now leaving our shores from being lost to the church."—*N. Y. Evangelist*

PAYING POSTAGE.—One day last week, we received from an adjoining State a year's pay for our paper. On the day following we received a note apologizing for not paying the postage. "I regret the oversight about the postage and hope to have an opportunity to forward it to you." Our subscriber has a tenderness of conscience on this subject worthy of all praise.

A COLLEGE for the education of christian youth, is about to be established in Calcutta, under the auspices of the Congregational churches of England. The missionaries of the L. M. Society have nearly 800 pupils. One principal object is, the education of a native ministry.

NEW PAPERS.—We learn from an exchange paper that two new religious journals are about to be established in New York city; one to be a Congregational paper, under the editorship of Rev. Joshua Leavitt of this city, and the other a Presbyterian, under the patronage of the New York and New Jersey Synod.

A SUTTEE.—A Calcutta paper mentions, as a sign of the decline of the Hindoo superstition, that a Hindoo widow of the Brahmin caste, was lately married to a respectable man of the same caste.

☞ The present number of clergymen of all denominations in the United States, according to the latest estimates, is over 30,000.

☞ Mr. Gough gave an address, last Sabbath evening, at Tremont Temple, to a large audience.

The Editors' Table.

SCENES IN LUTHER'S LIFE. By the author of "Reform," "A life in Earnest." Published by the New England S. S. Union.

Luther was no ordinary man. "His speech and actions were all on fire." It is highly important that the young of the present generation be familiar with the great events of the Reformation; and good service has been done by the author of this work in writing the biography of Luther.

A NATIONAL LYRE: A New Collection of Sacred Music. By S. J. Tuckerman, S. A. Bancroft and H. K. Oliver. Published by Wilkins, Carter & Co.

This work is designed for the use of choirs, congregations and singing schools. It contains many standard old English and German tunes, and some that are published for the first time. We advise those, who are proficients in the science of music thoroughly to examine this work.

THE CONGREGATIONAL TUNE BOOK. By Lowell Mason and G. J. Webb. Published by Tappan, Whittemore & Mason.

This is a small work to supply the wants of those societies where congregational singing has been introduced. The names of its authors are a sufficient guarantee for its musical character.

LITTLE GRAVES: GRACE RAYMOND: LITTLE JOSEPHINE: GREAT TRUTHS. Published by the Am. S. S. Union, and for sale at the Depository in this city, No. 9 Cornhill.

A set of new books in a Sabbath school library, is quite an event to the members of the school. These four little volumes will doubtless be warmly welcomed by many a pair of bright eyes. The first on the list, we may add, consists entirely of short pieces of poetry.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

GEORGE N. BRIGGS,

Governor of the Commonwealth of Massachusetts:

A PROCLAMATION

FOR A DAY OF

PUBLIC THANKSGIVING AND PRAISE.

Gratitude to benefactors is not only a duty, but it is also one of the most beautiful and useful sentiments that can move and animate the heart.

It is our duty, at all suitable times and occasions, gratefully and publicly, to confess our dependence upon, and acknowledge our obligations to that GREAT BENEFACTOR "in whom we live, and move, and have our being."

When the fruits of the Earth had ripened, and the harvest had been gathered in, our Pilgrim Fathers annually set apart a day for Thanksgiving and Praise to the God of the harvest and the Author of all their blessings.

In imitation of a custom so ancient and natural, I do, by and with the advice and consent of the Council, appoint THURSDAY, THE THIRTIETH DAY OF NOVEMBER NEXT, to be observed by the people of this Commonwealth, as a day of Public Thanksgiving, Praise and Prayer.

Withdrawing from their places of business and the pursuits of pleasure, let them go to the temples of God, and there with joyful hearts, raise the voice of Thanksgiving and Praise to Him for his goodness and mercies to us during the past year.

In our preparations for the happy family festival, let us remember the poor, upon whose destitute and cheerless homes the sun of prosperity and plenty never shines, and share with them, liberally, the bounties with which our common PARENT sh

Foreign Intelligence.

By the last arrival we learn that the alarm which was first created by the appearance of the cholera in Great Britain, has sensibly abated. The Registrar General of London has reported 30 additional cases only, up to last Saturday; but, on the other hand, the general health is better this year than in ordinary years, only 991 deaths having been recorded last week within the bills of mortality, against 1,154 upon an average of four years.

There is only one case reported at Birmingham. At Manchester not a single case has yet occurred. Liverpool has so far escaped the pestilence. In the city of Edinburgh the ravages of the disease seem to have been rather more extensive than in any other place, while the Port of Leith has comparatively escaped. Its appearance here and at the little fishing village of New Haven establishes without a doubt the fact of its malignant presence in that quarter.

The Government has already become satisfied that the precautionary measures of quarantine are altogether unnecessary, since they have determined to do away with the regulations which enforce the observance of quarantine, even in the cases where deaths have occurred from Asiatic Cholera on board vessels coming from Continental ports.

The news from Germany, Austria and Prussia, is of startling interest. The people of the entire Europe seem to be in the agony of Revolution. Immense armies are apparently upon the eve of a collision; what the event will be, we have no means of judging; a dark uncertainty hangs over the future. A summary of the progress of the revolution, as published in some of the daily papers is as follows:—

Austria.

Progress of the Revolution.—The stupendous events which are passing in the neighborhood of Vienna and in the Austrian Empire, has kept all Europe in alarm and amazement during the week.

Last week we announced the breaking out of the insurrection at Vienna, the flight of the Emperor, and the ascendency of the insurgent party on the 7th and 8th ult.

At this juncture Jellachich, at the head of a numerous army of a Croatsons, was advancing towards both Pesth with a view to suppress the incendiary proceedings in Hungary, when the intelligence of the revolution of Vienna reached him. He instantly turned his columns in the direction of Vienna, and advanced with rapid strides towards the Capital.

Auersperg, the Emperor's General, who had previously taken up his military position at Bruck, on the suburbs of Vienna, had kept the population in hourly alarm of a bombardment, and during the nights of the 10th, 11th, and 12th, the inhabitants of Vienna have undergone all the terrors of a momentarily expected seige by the insurgents.

It seems that the Diet in the city had made many ineffectual attempts by threats to induce both Jellachich and Auersperg to retire and forbear from hostile proceedings. Both evaded direct answers or refused to give any definite declarations of their intention. The position of Auersperg in a military point of view being untenable, unless he at once bombarded the city, has been unquestionably evacuated. Reports say that Jellachich has retired towards Neustadt.

It would seem that Prince Windischgratz, who has lately distinguished himself by his decision at Prague, has proceeded towards Vienna, and is in command, under the orders of the Emperor, the combined armies of Jellachich and Auersperg. It is very probable that these armies have received from the immediage neighborhood of the city, or at any rate, if they have decided not to besiege it, they must take the position to cut off the supplies, so as to reduce the inhabitants to starvation.

Reports say that the Diet has 100,000 men in arms to defend the Austrian Capital, but a vast number of these must be in favor of the Emperor, although every effort seems to be employed to intimidate and influence the populace against the Court party.

On the other hand, there cannot be less than 10,000 regular troops encircling Vienna at this moment, as reinforcements appeared to be pouring in from all quarters.

The railways, being torn up for many miles around Vienna, the connection is so interrupted that the regular communications cannot be relied upon from either Vienna or Berlin. It is needless to add that at Berlin the people are waiting with intense anxiety for the upshot of events, as, in the consequence of the Imperial party being for the present worsted, the people of Berlin will make some fresh attack upon the kingly authority at Prussia.

The Emperor at Olmutz.—The Emperor has arrived, not to Innspruck, but to Olmutz in Moravia. He carries with him an effective force, and from that point he will be able to rouse the countless remnant of Sclavonians who are ready to carry on internecine agaisnt their German fellow subjects.

Position of other Nations toward Austria.—The *French* hold aloof and do not move.

Russia stands ready, with an army of 200,000 men upon the confines of Poland, to throw the whole weight of her power in the scale of the Emperor in support of the Sclavonic quarrel.—Should the people of Prague, lately so hostile to Windischgratz, now idolize him because it is hoped that he will humble the Germans.

Domestic Intelligence.

PRESIDENTIAL ELECTION.

We give below returns of the vote received from various parts of the country. It will be seen that neither of the candidates has a majority of the vote of this State. Rhode Island and Connecticut it will be seen, have given their votes to Taylor; and so also have Vermont, New York, New Jersey, Pennsylvania and Delaware. Maine and New Hampshire have gone for Cass. We have but little doubt that General Taylor has been elected President of the United States.

SUFFOLK COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Boston	6436	3001	1904
Roxbury	904	151	210
Noddle's Island	65	25	26
	6805	3177	2137

ESSEX COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Amesbury	230	108	172
Andover	412	315	235
Beverly	430	212	250
Boxford	130	38	12
Bradford	165	135	113
Danvers	560	146	503
Essex	62	57	73
Georgetown	165	60	120
Gloucester	460	137	204
Hamilton	82	26	43
Ipswich	358	201	286
Lawrence	212	107	92
Lynn	530	728	895
Lynnfield	57	33	58
Manchester	88	58	157
Methuen	214	172	197
Middleton	69	32	231
Newbury	50	37	60
Newburyport	367	173	81
North Andover	264	354	72
Rockport	174	206	146
Rowley	127	18	16
Salem	1074	2005	537
Salisbury	103	66	130
Saugus	45	92	66
Topsfield	129	37	33
Wenham	69	18	66
West Newbury	147	33	103
	8555	4678	5020

MIDDLESEX COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Acton	96	73	176
Ashby	141	107	25
Ashburnham	6	42	24
Bedford	198	127	32
Billerica	1143	410	380
Burlington	47	73	6
Cambridge	1114	749	397
Chelmsford	139	139	74
Concord	63	148	140
Dracut	63	66	1
Dunstable	103	172	30
Framingham	198	92	84
Groton	52	72	50
Holliston	66	18	72
Lowell	1959	870	1097
Malden	262	240	138
Marlboro'	65	115	235
Natick	175	115	201
Newton	342	141	250
Reading	246	62	240
Shirley	88	80	91
Somerville	221	80	53
South Reading	177	147	70
Stoneham	61	125	120
Stow	74	110	14
Sudbury	77	127	47
Tewksbury	93	67	19
Townsend	99	112	100
Tyngsboro'	66	66	5
Waltham	271	265	62
Watertown	177	107	84
Wayland	71	34	85
West Cambridge	164	140	45
Wilford	92	97	64
Weston	100	63	26
Wilmington	54	63	18
Woburn	180	207	326
Ashby	120	63	49
Bedford	27	93	66
Burlington	21	59	9
Dracut	228	127	142
Framingham	298	113	204
Holliston	163	146	156
Hopkinton	89	156	303
Medford	230	253	92
Pepperell	171	165	44
Shelburne	74	35	60
	9043	6958	5848

WORCESTER COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Ashburnham	86	91	126
Athol	167	77	124
Auburn	21	26	37
Barre	211	220	41
Bolton	18	19	85
Blackstone	158	85	143
Bolton	85	24	79
Boylston	54	23	91
Brookfield	71	199	205
Charlton	49	250	87
Dana	55	35	26
Douglass	79	179	66
Dudley	69	80	86
Fitchburg	232	174	405
Gardner	68	99	168
Grafton	203	106	257
Hardwick	107	120	37
Harvard	78	112	80
Holden	70	34	263
Hubbardston	78	142	104
Lancaster	286	65	189
Leicester	70	58	188
Leominster	150	74	253
Lunenburg	73	97	64
Mendon	113	90	81
Millbury	153	67	229
Milford	86	137	284
New Braintree	69	14	31
Northborough	94	24	188
Northbridge	79	81	119
North Brookfield	52	48	196
Oakham	60	55	81
Oxford	119	153	180
Paxton	30	64	74
Petersham	102	138	47
Phillipston	89	30	53
Princeton	62	94	140
Royalston	120	31	109
Rutland	39	82	95
Shrewsbury	46	86	178
Southborough	35	18	141
Southbridge	166	168	105
Spencer	116	94	111
Sterling	169	62	105
Sturbridge	133	122	90
Sutton	76	166	189
Templeton	141	77	160
Upton	56	40	210
Uxbridge	98	110	105
Warren	82	109	93
Webster	153	80	81
Westborough	119	33	187
West Boylston	56	27	201
Westminster	129	80	190
Winchendon	98	45	283
Worcester	632	446	1335
	6608	5113	8854

HAMPSHIRE COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Amherst	292	53	171
Belchertown	237	80	124
Chesterfield	81	65	67
Cummington	121	39	80
East Hampton	108	29	35
Enfield	14	19	39
Goshen	91	8	14
Granby	141	26	18
Greenwich	59	76	47
Hadley	283	27	62
Hatfield	79	68	34
Middlefield	71	21	43
Northampton	307	80	389
Norwich	61	47	45
Pelham	59	56	56
Plainfield	98	3	55
Prescott	64	39	9
Southampton	122	67	59
South Hadley	148	58	64
Ware	218	124	151
West Hampton	79	22	44
Williamsburg	84	40	149
Worthington	103	13	70
	3055	1070	1866

HAMPDEN COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Blandford	106	125	25
Brimfield	103	61	87
Chester	112	89	51
Granville	113	130	7
Holland	36	18	8
Long Meadow	132	60	32
Ludlow	94	90	47
Monson	213	148	25
Montgomery	37	9	36
Palmer	226	156	76
Russell	20	47	18
Southwick	59	114	53
Springfield	1302	1055	519
Tolland	39	69	6
Wales	48	92	49
Westfield	260	419	78
W. Springfield	307	281	89
Wilbraham	120	156	89
	3534	3031	1286

FRANKLIN COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Ashfield	109	32	153
Bernardston	81	108	14
Buckland	51	18	117
Charlemont	86	32	93
Colerain	102	66	103
Conway	132	89	84
Deerfield	102	134	111
Erving	6	26	29
Gill	66	81	21
Greenfield	169	177	41
Hawley	67	14	62
Heath	42	12	66
Leyden	41	44	39
Lovervett	53	65	49
Montague	74	25	126
Monroe	7	30	3
New Salem	105	80	24
Northfield	103	106	93
Rowe	77	27	18
Orange	124	117	91
Shelburne	128	18	73
Shutesbury	34	34	89
Sunderland	76	3	69
Warwick	98	60	57
Wendell	33	62	48
Whately	126	71	37
	2133	1542	1640

BERKSHIRE COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Becket	66	48	54
Great Barrington	290	81	140
Hancock	60	20	34
Hinsdale	135	23	17
Lanesboro'	107	104	2
Lee	248	83	84
Lenox	86	77	48
Otis	112	94	9
Peru	19	8	11
Pittsfield	390	283	104
Richmond	94	58	37
Sandisfield	56	112	87
Savoy	29	101	32
Sheffield	197	140	115
Stockbridge	153	60	79
Tyringham	73	85	56
Washington	57	43	11
W. Stockbridge	126	73	38
Windsor	64	62	22
19 towns	2283	1339	985

NORFOLK COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Bellingham	38	47	92
Braintree	227	148	154
Brookline	212	66	43
Canton	184	60	135
Cohasset	129	36	54
Dedham	265	155	186
Dorchester	508	177	311
Dover	72	30	9
Foxboro'	69	25	180
Franklin	112	1	171
Medfield	43	53	84
Medway	108	103	219
Milton	116	78	113
Needham	78	54	129
Quincy	256	212	109
Randolph	224	277	158
Roxbury	1229	409	380
Sharon	69	47	91
Walpole	164	30	107
Weymouth	258	227	410
Wrentham	154	78	190
Stoughton	171	128	118
	4746	2449	3632

BRISTOL COUNTY.

Towns	Taylor.	Cass.	V. Buren.
New Bedford	1111	437	617
Taunton	760	205	448
Fairhaven	363	192	47
Dartmouth	227	71	101
Attleborough	311	206	80
Raynham	99	52	146
Rehoboth	205	60	54
Seasonet	95	63	34
Mansfield	31	106	165
Norton	78	51	161
Dighton	139	41	73
Berkley	73	4	65
Fall River	700	185	335
Freetown	49	59	52
Easton	265	50	170
Rehoboth	100	115	77
Somerset	80	26	47
Westport	162	75	139
Seekonk	136	170	34
	4841	2171	2826

PLYMOUTH COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Abington	253	130	464
Bridgewater	194	70	164
East Bridgewater	150	82	153
Hanson	25	54	136
Hanover	66	65	114
Hingham	302	119	170
Hull	27	4	1
Kingston,	108	140	135
Middleboro',	329	269	142
North Bridgewater	282	83	280
Plymouth	284	232	303
Wareham	206	68	46
West Bridgewater	98	20	121
Carver	93	47	28
Duxbury	164	24	208
Halifax	44	91	35
Pembroke	68	37	100
Plympton	114	37	115
Marshfield	76	40	171
Scituate	208	95	234
Rochester	334	83	71
	2895	1700	2811

BARNSTABLE COUNTY.

Towns	Taylor.	Cass.	V. Buren.
Sandwich	250	96	118
Yarmouth	253	29	21
Barnstable	181	104	119
Dennis	202	18	34
Brewster	78	29	14
Orleans	92	43	21
Eastham	63	21	18
Wellfleet	152	116	8
	1,273	536	350

These are the returns from all the towns in the State, with the exception of about 20 towns. The total vote in round numbers, is, Taylor, 58,500, Cass, 34,000, Van Buren, 37,500.

RHODE ISLAND.

The following comprises the whole State, except two small towns —

	Taylor.	Cass.	Van Buren.
Providence county,	3437	2513	297
Washington county,	747	440	149
Kent county,	699	305	52
Newport county,	1124	199	69
Bristol county,	331	134	18
	6637	3660	705

CONNECTICUT.

Counties.	Taylor.	Cass.	V. Buren.
New London, (complete)	4079	3429	679
Windham (all but Hampton)	2766	2047	738
Hartford, (complete)	6766	4347	799
New Haven, (all but 6 towns)	4736	3032	74
Fairfield, (12 towns)	2111	823	196
	19,964	13,341	2471

Taylor's plurality in the above counties 3423.

Frightful Railroad Collision!

At a few minutes past 12, last Friday morning, an extra train from Salem for Marblehead, and an extra train from Lynn for Salem, came in collision at the switch near Castle Hill—both trains running with considerable speed. The Marblehead train consisted of an engine, tender and two passenger cars, with a delegation from Marblehead, who had been down to hear Gen. Cushing; and the train from Lynn, of an engine, tender, two baggage crates, and three or four passenger cars, with a delegation from Salem, to join the Torch-light procession in Lynn.

The shock was terrible, breaking the Marblehead engine and tender, and the passenger car next to it into bad order, and dragging the forward end of the second car. Not least, then SIX of the passengers in the Marblehead train are already dead—and others are dreadfully injured, some of whom, it is said, will probably die of their wounds.

The Conductor and engineer of the Marblehead train were somewhat injured, but it is hoped not seriously. The Firemen and one of the passengers in the first car were thrown a considerable distance by the concussion, but escaped injury.

The engine of the train from Lynn was considerably damaged, and the tender broken up—the Engineer was slightly injured, and two or three passengers were standing on the platform of the forward car were badly bruised, but no person in the cars received injury.

The following is as correct a list of the persons killed, as we have been able to obtain:—

In the Marblehead Train.

Killed.—Samuel Manning, Jr., of the firm of Samuel Manning & Son, Shoe Manufacturers, aged 26 years 8 months. Leaves a wife and one child. Mr. Manning had been to the Whig Celebration in Lynn, and fearing that he should not be able to return home that night, if he waited until the ceremonies were over, he left Lynn in the late Boston train that he might take advantage of the last train from Salem to Marblehead, and thus met his fate.

Nath'l W. Roundy, aged 46; leaves a wife and a large number of children.

Henry G. Treffry, aged 18 years 10 months and ten days, son of S. S. Treffry, Esq., Cashier of the Marblehead Bank. Young Treffry walked over Marblehead at 10 o'clock, with a friend, to return in the fatal train.

John George Stevens, aged about 34; leaves a wife and several children.

John Cross, son of a widow, aged 15. The father was one of those lost during the great storm, and this lad was the main support of his mother.

John C. Russell, 14.

Most of these unfortunate victims were buried on Saturday afternoon.

Wounded.—Benj. B. Brown, jr., son of Capt Benj. B. Brown, both legs broken.

Francis Curtis, one leg broken.

Edmund Glover, leg fractured and foot crushed.

Thomas Clothey, collar bone fractured.

Joseph Clover, Engineer, injured slightly.

Seth Hathaway, badly injured and bruised.

Nath'l Rowe, back injured.

Benj'n B. and Joseph Gregory, bruised.

Asa Hooper, jaw broken.

Joseph Dennis, foot jammed, and several others more or less injured, all of Marblehead.

In the Lynn Train

Wounded.—John Gardner, seriously injured in the chest. Emery J. Perkins, ribs broken, a son of Mr. George Boxton, back injured,—all of Salem.

This is the first collision that has ever occurred on this road, during the ten years it has been in operation. We understand that an investigation of the cause of the sad affair will be immediately made. A coroner's inquest was holden on some of the bodies, in Marblehead, on Saturday.—*Salem Register.*

Shipping and Immigration.—During the last two days, Saturday and Sunday, twenty two ships, nineteen barques, nineteen brigs, and more than fifty schooners, entered this port; and, during the same time, more than six thousand steerage passengers, chiefly from Ireland and Germany, have landed in the city.

The difference in the number of deaths among the passengers, and in their general health, by the American and British ships, is worthy of note. Fourteen American vessels brought 3398 of these immigrants, among whom there were only ten deaths on the voyage, and six were taken into the hospital on arrival. The same number of British vessels brought 2783, among whom there were thirty-five deaths, and eighteen were removed to the hospital.—*New York Commercial.*

Weekly Summary.

Reduction of Postage in France and Russia.—The French National Assembly has passed a bill for the reduction of postage on all inland letters to four sous or four cents—the new regulation to go into effect on the 11th of January next. The penny postage system has been established throughout the vast empire of Russia. In Great Britain this system works admirably, and there can be no doubt that a reduction of postage and a uniform rate, in the United States, would not only greatly increase the correspondence passing through the Post office, but would also increase the revenue of the department.

The War Debt.—The Washington correspondent of the New York Commercial Advertiser estimates the probable war debt at $113,912,540. He states, and from accurate data, that during the next year provision must be made for extraordinary payments to the amount of at least $57,000,000 and that a loan of $30,000,000 will be demanded by Government to meet their payments.

Singular Circumstance.—The Centreville (Md. Times relates the following singular circumstance:—"There resides in Delaware, some few miles from Templeville, in Queen Anne's county, a respectable farmer having a daughter now about eleven years old, who, until attaining her fifth year, labored under an impediment of speech which was thought to be incurable. At that time for some trifling indiscretion her mother spoke quickly and sharply to her and loosed her ears; and singular to relate from that moment for four months the child never uttered a word. At the expiration of that time, however, when the afflicted mother had become almost frantic at her supposed instrumentality in depriving her child of even her impaired speech, this faculty was again restored—and what is still more incomprehensible, without the slightest impediment of any kind—a blessing which she has uninterruptedly enjoyed to the present time."

Amherst College Observatory.—A pamphlet from Amherst College, containing the address of the Hon. W. H. Calhoun, (now the Massachusetts Secretary of State,) on the subject of the Observatory, says that the most liberal individual donation during the past year has been made by the Hon. David Sears, consisting of real estate in the city of Boston, estimated by the donor to be of the value of $12,000. This with $10,000 formerly bestowed, is to constitute the "Sears Foundation of Literature and Benevolence." Mr. Sears gave $3000 for the Cambridge Astronomical Observatory.

Mercantile Library Association.—The annual course of lectures before this association, will commence on next Wednesday Evening, on which occasion an oration will be delivered by Daniel Webster, and a poem by James T. Fields. On successive Wednesday Evenings lectures will be delivered by the following gentlemen, viz:—Henry Ward Beecher, Henry W. Hilliard, Henry Giles, Ralph Waldo Emerson, Epes Sargent, Charles Sumner, O. W. Holmes, E. P. Whipple and Rufus Choate.

Indian War in Texas.—An Indian war is now prevailing in Texas, which is likely to create much suffering and misery among the border settlers, and to give the government much trouble. A large body of Indians was west of the Guadalupe; Captain York, with twenty-seven men, was attacked by about one hundred and fifty Indians, and whipped. The Governor of Texas was about organizing a sufficient force to guard the frontier.

The "Mormon Temple" in Nauvoo, says a correspondent of the Tribune, was set on fire in the belfry about two o'clock in the morning. No effort was made to stop the flames or save the property, being stupified with horror and amazement at the Vandalism that would lay in ruins one of the most magnificent structures in the country, erected at an expense of $200,000. Nothing now remains of that edifice but the few Mormons who breathe the most terrible vengeance. The Temple had been leased by the trustees of the Mormon church for a term of years for the purpose of being converted into an institution of learning, and the agent of the lessee was to have taken possession on the morning it was burned.

Silly battles were fought during the Revolutionary war; thirty-eight during the last with Great Britain; and thirty-two in all, during the late war with Mexico.

Ecclesiastical Record.

Ordination.—Ordained on the 19th of October, by the Presbytery of Northern Missouri, and installed over the Firs Church of the city of Hannibal, Mo., Rev. Joseph L. Bennett, only son of the lamented Rev. Joseph Bennett late of Woburn, Mass. The public services on the occasion were very solemn and appropriate; and were performed in the following order:—Read ing of the Scriptures and prayer by Rev. Mr. Lee of the 1st Presbyterian Church in Hannibal; sermon by Rev. A. Ballard, D. D. of St. Louis, from Mark 10: 26, 27, 28. *Subject.* "The influence of the gospel is progressive;" consecrating prayer by Dr. Ballard; charge to the pastor and right hand of fellowship, by Rev. Mr. Leighton of Fulmyra; address to the people, by Rev. Mr. Dixon of West Elly; benediction by the pastor. May the blessing of the Great Head of the church accompany this solemn connection, formed by entire unanimity and cordiality on the part of the church and religious society.

☞ Rev. A. W. McClure has received a unanimous invitation to re-settle over the Church in Malden, of which he was formerly pastor.

Marriages.

In this city, by the Rev. Mr. Neale, Nathaniel Emery, Esq. to Miss Lucy C. Sawtell. Mr George D. B. Hardy to Miss Charlotte A. Wilkins, both of Lawrence.

Joseph Carnot, Esq. of Boston, to Miss Ann E. Bacon of Newmarket, N. H.

At Dedham, 7th inst., Mr. Thomas Cross to Miss Adelia L. Whitney.

In Cambridgeport, 5th inst., Mr. A. S. W. Cook to Miss Eliza Stevens.

In Roxbury, 7th inst., Mr. John Davis of Boston, to Miss Emma Vinson of D.

In Roxbury, 5th ult. Mr. James P. Hobart of Charlestown, to Miss Louisa, daughter of Henry Pratt of Cohasset.

In Townsend, on the 1st inst., by the Rev. L. H. Shailer, Rev. Henry Bronson, pastor of Groton, to Miss Mary Ann, wife of Mr. Samuel Woods, Esq. of Townsend.

In Medway, 1st inst. by the Rev. Mr. Abraham S. Harding, merchant in Medway, to Miss Harriet L., daughter of the late Mr Samuel Clark of Medway.

In Portland, 24th ult. Rev. James Cushing of Deerfield, Me., to Miss Martha Dean of Conway, N. H.

Deaths.

In this city, 3d inst. Edward Reynolds, Esq. 67.

10th inst. Miss Lucy Ann Lewis, 19.

3d inst. Mrs. Lydia, wife of Mr. Elon Turk, 21.

3d inst. Mrs. Sarah G. Colburn, late of Groton, 33.

6th inst. Mary Ann, wife of Mr. Samuel Rea, 42.

9th inst. Ellen, wife of E. W. Hooper, M. D., and daughter of Hon. William Sturgis.

In Cambridge, 4th inst. at the residence of her brother, Caroline M., wife of Rev. George W. Creasey of Kennebunk, Me. 47.

In North Danvers, Oct. 31, Rev. Israel A. Putnam, son of the late Hon. Rufus Putnam, 57.

In Marblehead, 5th inst. Mary Atkins, 76 years 6 months.

In Lynn, Oct. 22d, Miss Hannah Gurley, formerly of Marblehead, in her one hundred and first year.

In East Abington, Oct. 24th, H. D. Austin, son of Rev. H. D. and Harriet B. Walker.

To us for fourteen anxious months
His infant smiles were given,
And then he bade farewell to earth
And went to dwell in heaven.

In Townsend, Mass., on the 4th ult. Mrs. Abigail Boutelle, 85, wife of Dea. John Boutelle, and daughter of James Bancroft, Esq., late of Reading. For more than half a century she was a faithful and devoted member of the Orthodox Congregational Church. Her piety was as a bright and shining light, and ripened till the day of her departure.

In the same town, on the 10th of Oct. Mr. Zeba Bartlett, 56. Mr. Bartlett was for long and painful illness, deemed away from time trusting his all in the hand of God, having for years been a professor and lover of that religion which leads the sinner to a crucified Savior, on the way of peace and eternal life.

In Dedham, 3d inst. Jonathan, of scarlet fever, Nov. 2, James Edwin, youngest son of Thomas and Mary B. Bogue, 4 years and 10 months.

The hard to part with one so endeer called,
So young, so happy, and so dearly loved;
To see the arrow at our idol hurled,
And vainly pray the shaft may be removed.

But we know that our loved one now is at rest,
With his kind Father, he dwells and is blest;
With pain and sorrow he's done for the past,
Look upward to heaven, and trust in our God.

In New Albany, Indiana, 3d inst. the Rev. William D. Smith, D. D., Vice President and Professor in Asbury Collegiate Institute, and teacher in the Female Seminary at that place, and formerly co-editor of the Pittsburgh Conference.

In Trenton, 26th ult. Mr. Thomas Hewitt, a revolutionary soldier, 86.

In Michigan city, Indiana, Abijah Bigelow, Esq. 66, a native of Waltham, Mass. and a resident there till middle life. He was a soldier of the Revolution, and took a part in the memorable battle of Lexington.

In Newport, R. I., 26th ult., William Gould of Manchester, N. H. He was attached to Company C, Ninth Regiment of Infantry, and died from a disease contracted in Mexico.

Notices.

Delegates Meeting.—The regular monthly meeting of the "Association of Delegates from the Benevolent Societies of Boston" will be held in Hall, No. 2, Fremont Temple, (entrance South Iron Gate) on Tuesday, Nov. 14th, at 3 o'clock P. M. All persons interested in the distribution of charity are invited to attend.

F. E. Woodward, Sec.

Boston Soc. for the prevention of Pauperism.

The Windham Association, Conn., will meet at the house of Rev. Thomas Boutelle, North Woodstock, Tuesday, Nov. 14, and not on Nov. 7, as by inadvertence.

D. Hunt, Register.

Pomfret, Oct. 12, 1848.

A Card.—Rev. Jonathan Edwards takes this method to express his thanks and good wishes to those persons connected with his church and society who have lately made him, by the payment of Fifty Dollars, a Life Member of the Foreign Evangelical Society.

Woburn, Nov. 7, 1848.

The Middlesex South Association will meet on Tuesday, Nov. 14, at the house of the Scribe. Preacher, Northrop—Sermon, Leavitt—Exposition, Newcomb—Dissertation, Dowse—Pleas of Sermons, Allen, Rawson and Mills.

Brethren will notice the change in the time of meeting.

Ingraham N. Tarbox, Scribe.

Framingham, Oct. 30, 1848.

The Markets.

HOME PRODUCE MARKET.

Provisions.

Butter, lump, lb.	20 a 22	Lard, Boston tub	9a
Butter, tub	16 a 18	Lard, Western keg	10
Cheese, new milk, lb	7 a 7½	Veal,	6 a 11
Eggs, doz.	20	Calves, whole	3 a 5
Beef, fresh, lb.	6 a 12	Mutton,	5 a 7
Beef, salted	7 a 8	Chickens, pair	62 a 120
Beef, smoked	10 a 12	Turkeys, each	100 a 150
Hogs, whole	6	Geese,	50 a 75
Pork, fresh	6 a 8	Pigeons, doz.	62 a 100
Pork, salt	5	Broil. pair	62 a 125
Hams, Boston	10	Lamb, qr.	100 a 150
Hams, Western	8	Beef Tongue	10 a 12
		Fish.	
Codfish, lb.	3 a 4	Cels,	6 a 8
Haddock	2 a 3	Pickerel,	10 a 12
Lobster	5 a 6	Tongues and Sounds,	6 a —
Salmon, lb.	20 a 25	Mackerel, each	8 a 12
Shad, each	50	Perch, doz.	25
		Vegetables.	
Potatoes, sweet, pk.	31	Cabbages	4 a 6
Turnips, peck	37	Tomatoes, pk	30
Onions, peck	50	Lettuce, head	6
Beets, new bushel	75	Squash, lb	2½
Potatoes, new bushel	100		
		Fruit.	
Apples, dried, lb.	6 a 8	Oranges, doz.	25 a 50
Apples, bushel	50 a 100	Lemons,	25
Pears, lb.	5 a 10	Figs, lb.	20 a 25
Grapes, 4th Hamburg	50 a 75	Cranberries, bushel	200
Quinces, peck	50	Chestnuts, quart	17

BRIGHTON MARKET.—Nov. 7, 1848.

At Market, 1450 Beef Cattle, 1375 Stores, 4300 Sheep and 2200 Swine.

Prices—Beef Cattle.—We quote to correspond with last week, about the same prices were obtained for a like quality. Extra at $6 a $6.25; first quality $5.50 a $6; second quality $5; third quality $4 a 4.50.

Stores.—Yearlings $3 a 10 per head; two years old $11 a $16; three years old $5 a $24 a piece.

Working Oxen.—Sales at $65 77, 85, 88, 93 and 110.

Cows and Calves.—Sales at $19, 22, 27, and 32.

Sheep.—Small lots at 1 42, 1 67, 1 75, $2, and $ 17

Swine.—Old to Hogs, 5½ a 6c; one lot fat Hogs, 6c; York Shoats 6, 6¼ and 6 3-4c. At retail from 7½ to 8½c.

Ipswich Female Seminary.

The Winter Term of this Institution will begin on Wednesday, Dec. 6, and continue sixteen weeks. Applications may be made to the Principals, Rev. and Mrs. J. F. Cowles, who will furnish catalogues giving all necessary information. 4t. Nov. 7.

Teacher Wanted.

A Teacher qualified to teach the Latin, Greek and French languages, the usual English branches, and music, or wanted as a boarding school near the city of New York. Twenty dollars per month, and board in full. Situation to commence immediately. Address W. Peacher, Oct. 27. New York City.

The Power of the Pulpit.

Poetry.

BREVITY OF LIFE.

BY FRANCIS QUARLES.

Behold!
How short a span
Was long enough of old,
To measure out the life of man!
In those well-tempered days, his time was then
Surveyed, cast-up, and found but three-score years and ten.

Alas!
And what is that?
They come, and slide, and pass,
Before my pen can tell thee what.
The posts of time are swift, which having run,
Their seven short stages o'er, their short-lived task is done.

Our days
Begun, we tend
To sleep, to acts plays
And turn until the first stage end:
Twelve waning moons, twice five times told, we give
To unrecovered loss—we rather breathe than live.

We spend
A ten years' breath
Before we apprehend
What 'tis to live, or fear a death:
Our childish dreams are filled with painted joys,
Which please our sense awhile, and waking prove but toys.

How soon
How wretched, is
Poor man, that doth remain
A slave to such a state as this!
His days are short, at longest; few, at most;
They are but toil, at best; yet unvalued out, or lost.

Then to
The secret springs
That make our minutes flee
On wheels more swift than eagle's wings;
Our life's a clock, and every gasp of breath
Resembles forth a warning-grief, till time shall strike a death.

Now soon
Our new born light
Attains a full-aged noon:
And this, how soon to gray-haired night!
We spring, we bud, we blossom and we blast,
Ere we can count our days, our days we flee so fast.

Then end
When scarce begun,
And ere we apprehend
That we begin to live, our life is done.
Man, censor the days; and if they fly too fast
For thy dull thought to count, mount every sly hast.

MOTHER! WHAT IS DEATH?

'Twas Sabbath evening; all around was still,
Except the murmur of the passing breeze;
The sun still lingered on the western hill,
Shedding its golden beams o'er land and seas.

Within a dwelling by the mountain-side,
Where, through the window, streamed the sun's glad rays;
On bended knee, and by her mother's side,
A little maiden raised the Savior's praise.

The mother held sweet converse with her child,
Upon the subject of the day's discourse;
And in plain language and in accents mild,
Upon her mind, its truths sought to enforce.

The daughter listened with an easy grace
To all she said; and then, scarce drawing breath,
Gazing intently on her mother's face,
She cried, oh! tell me, mother, what is death?

For often have you told me, mother dear,
Within this world we cannot always dwell;
But sometimes death to us and in that sphere
To account to Him, who "doeth all things well."

But ma, I wonder what it is to die;
I know full well, when brother Daniel died,
Within the grave-yard cold they made him lie;
Mother, you wept, as then your daughter cried.

And when he lay upon his little bed,
He often smiled as though he felt no pain;
A smile illumined the countenance when dead
Say, mother, will he come to us again?

No, no, my child, the *mother did* reply;
No more on earth, will little Daniel dwell;
His spirit is in that bright world on high,
Where light celestial, doth all clouds dispel.

Death is the messenger whom God hath sent
To take our spirits to the land of rest;
In robes of righteousness by Jesus lent,
We there shall dwell forever with the blest.

To die, my daughter, is to leave the world,
Our friends, our kindred, and all else we love;
And when futurity's dark veil is furled,
We'll meet our Daniel—all meet above.

Boston, October, 1848. T. W. S.

The Family Circle.

Things Essential to a Happy Home.

The first home on earth was a paradise. It was the beautiful creation of an infinitely wise God, of Him who is wonderful in counsel and excellent in working." It was a spot over which the genius of poetry has shed its softest lustre, especially on the page of Milton, whose conceptions seems to ascend to the very borders of inspiration while he communes with the past and gathers immortality for the future. In that garden home of the first of our race grew

"Flowers of all hue, and without thorn the rose."

In that single line of comprehensive beauty lies a page of description. It may be considered as embracing the physical, moral and spiritual perfection of that holy and blessed home.

In sketching individual prerogative and character, the same master of human philosophy, who taught "in numbers," says:

"For in their looks divine
The image of their glorious Maker shone
Truth, wisdom, sanctitude severe and pure,
Severe, but in true filial freedom placed;
Whence true authority in men; though both
Not equal, as their sex not equal seemed;
For contemplation he, and valor formed,
For softness she, and sweet attractive grace,
He for God only, she for God in him!"

This is truth and nature. The sense of man approves the picture. Angels beheld it with joy and songs of praise. The morning stars smiled in beauty on the scene of domestic bliss, which the fourth book of Paradise Lost has placed beyond further description. If imagination has thrown her warm covering over the scene, she has violated no sentiments of propriety, no oracle of the sacred canon. The intellect with which she was associated formed*noble* conception, of the POSITIVE CONSTITUTION. "He for God only," chiefly, subimely, devotedly! There was the chief end of man indissolubly connected with the basis of that constitution. In him was vested the "true authority." His soul was formed for profound contemplations. The arcana of nature were to be revealed to him, and he was to be the principal author of progress from age to age. His Mind was the chief agent in demonstrating the sublime laws impressed by the Creator on universal matter, and to him was destined to belong the moral grandeur of those discoveries, which have often created and always illustrated the epochs of time, and changed the face of the world. How simple the language, how sublime the idea, "made in the image of God!" In his intellectual and spiritual image.

This is the patent of his nobility. A king may reign in the plenitude of his power today. To-morrow he may be discrowned and dethroned, his sceptre tossed into the sea, his throne dashed to pieces in the streets, his regal robes trampled in the dust, and himself a fugitive from his own dominions. This "limb been and shall be."

But who shall take the crown from the monarch of the family? Who hath a right to his sceptre? Who shall dare usurp his prerogatives? Who interfere with that "true authority?" Who shall claim that truth, wisdom, sanctitude severe and pure," which God has assigned to him? Not one.

Here then, are the attributes and prerogatives of the father of the family, and hence his weighty ordinations. In their nature they are untransferable, as much so as any other moral obligation. He might as well attempt to transfer the duty of *protection* or of *provision* to another arm, as that of *government and instruction*. Many pleasant things are said and sung about the tenderness of a mother's love, and the soft and persuasive tones of her voice, as the most potent of all influences for the development of filial love and duty, and I would not speak lightly of these elemental contributions to the beauty or the comfort of our mortal existence, but I do not find that God has conferred any exclusive prerogative on the mother, or attached to her any special obligation. Where be any preponderance of duty, it seems to inhere in the father. Thus God says, not of Sarah, but of Abraham, "I *know him* that he will command his children and household after him, and they shall keep the way of the Lord." So the avenging judgments of heaven fell on the house of Eli, because "his sons made themselves vile, and *he* restrained them not. In the one case parental obligation was discharged, in the other it was neglected by the father, and these fathers were accordingly commended or condemned. The true and primeval authority is with the man, who was "made for God," while the woman was made for him, "forasmuch as he is the image and glory of God, but the woman is the glory of the man." "Neither was the man created for the woman, but the woman for the man." Not that he should lord it over her with despotism as despicable as the soul that is insensible to the delicacy of the tender sex, for as good old Matthew Henry says, she was taken "not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." If this be a little fanciful, it is quite beautiful, and not a little instructive.

It does not impair or impugn the authority of him, who is the "head of the wife, *even as Christ is the head of the church*." A mighty argument in a short phrase. Let the husband and father study that phrase. It is vital with the seeds of apt and holy instruction. Let him open his soul to the force of that argument. It will teach him to construe his marital and parental authority as most effectually to fulfil the ends of the family constitution. Here we have, not the *lean ideal* of the heavenly art, but the living model, the actual standard of perfection, exalted far above all principalities and powers, yet invested with humanity, that the partakers of that nature may neither be overpowered nor repelled in their efforts to be conformed to the divine image. Christ our exemplar!

The husband and father then is bound by an inevitable obligation to vindicate his authority before the family. 1. *By acquainting himself with all the duties of that sacred relation.* If a man, appointed to an office in the State, neglects to acquaint himself with the duties of that office, and the State thereby suffers injury, he encounters the public approbation, and lays himself open to impeachment. Now the family constitution lies at the foundation of all the forms of civil and christian society. To be wittingly ignorant, then, of the right mode of administering it, is to incur a high degree of criminality.

2. The paternal authority is to be perpetuated *by the maintenance of a wholesome example*. The example of the father is the mould into which the character of the son will naturally be delivered. How exact should it be! We should be content with nothing short of that resolution "I will walk within my house with a perfect heart."

3. *Authority should be tempered with tenderness, but not annihilated by indulgence.* "As a father *pitieth* his children." By that tender trait is the disposition of God himself illustrated. It may and ought to exist even in the bosom of sterner mould. "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The cares and vexations incident to the pursuits of men too often produce an irritable state of mind, that disqualifies them from rightly discharging parental duty. How can these tender plants withstand the storm of passion that sometimes burst on their heads? "Fathers provoke not your children, lest they be discouraged." Correct them, but not in anger.

4. *The best instruction is the best government.* Happy is he who is accustomed to say as he gathers round him the dear ones who constitute the home circle: "Hear, ye children, the instruction of a father, and attend to know understanding—for I was my father's son, tender and only beloved in the sight of my mother. He TAUGHT me also"—He did not shift the responsibility from himself to my mother, but was will to share it with her: Fathers, go and do likewise.

5. One of the noblest auxiliaries of parental duty is PRAYER. Even for poor Ishmael the father of the faithful prayed. "Oh that Ishmael might live before thee!" How then did he wrestle for Isaac before and after his birth: how when in view of the approaching sacrifice on Moriah, he sought the solitude of the forest and taking the lad with him fervently prayed to God. How did Jacob wrestle with the angel of the covenant for his dear children in the hour of apprehended danger, even until the breaking of the day. Oh how some of our pious and devoted fathers in the ministry, and in the churches have agonized at the eternal throne, until salvation was poured upon their families!

6. Authority should be so exercised *as to secure habitual obedience*. Then will obedience to God be more easily rendered. In proportion to the deeper deference naturally paid by children to the authority of a father, is the paternal responsibility increased. Were it proper, I could refer to living instances of distinguished parental success in bringing up children for God. Happy that missionary father, whose sons in beautiful succession are entering the ministry, and even the missionary field! The soul of that brother appears to be wrapped up in the salvation of—not his children *alone*—but all children. On that subject he is indeed entitled to write.

Rev. J. N. Danforth.

Miscellaneous.

Scorn the Rake.

"Ladies, scorn the Rake. Let him not sit in your presence. Never condescend to speak to the man who degrades your sex. Mark the looks, words, manners, and private character of him who addresses you. Let not *his* talents, his reputation, his family and his wealth, be what they may, give him any influence over you."

We copy the above for the good sense it contains, and the correct principles which it inculcates. Would it were in our power to impress the minds of our sex with a sufficient dread, if we may so express it, of the man who has the audacity to indulge in dissipation, and then seek the society of the young, artless and innocent. We have often wondered how he dared to come where we were, and with unblushing effrontery expect us to treat him with civility. Civility! Oh, ladies! that you could, that you would muster enough decision to spurn the heartless wretch who revels in the ruin of your sex. Say! would you not feel insulted if the victim, who, but for him, might have been welcome—were to intrude herself in your presence! And is it right, is it in accordance with the first principles of justice to smile on the destroyer; and if not pardon, at least tolerate his guilt! As well might you fly from the poor sufferer quivering with the pangs of hydrophobia, and press to your bosom the maddened animal by whose bite the sufferer is dying. Not that we wish to justify or excuse for a moment the frailty among our own sex. They well know the fearful penalty, the ruin, and the utter degradation that would follow their guilt; and not on their guilt only, but a more suspicion of such a thing. No matter under what circumstances incurred, no matter how, when, or where, the finger of scorn is still pointed at them, and whatsoever might have been their position, they are fallen, *fallen!* and FOREVER!

But if this doom is a just one, can you reconcile it to your conscience to be on intimate terms with the being who has degraded one of you; who found her perhaps as innocent as purity herself, maturing beneath the warm smiles of a happy home and took her from it, the blighted and dying, beneath the keen blasts of the world's tumultuous? whom perhaps a single error has brought so low, and lean fondly, confidingly on him, the name of whose sin is *legion!*

We are aware that the usual excuse is, "we do not know of these things; how are we to find them out?" And alas! in too many cases there is much truth in this. But, young ladies, let me ask if when you discover them, when a kind parent or a watchful brother warns you of the viper in your path, do you turn with a shudder and fly from it? Or do you not, in your hearts, try to find excuses, and sometimes call up that most untrue and rumous of old adages, "a reformed rake makes the best husband." Then how is this evil to be remedied? Young ladies, it rests with you—and until you gain moral courage enough to brave the ridicule of the world, and treat the seducer at least as you would the seduced, frown upon his advances and consider them insults, look upon his very presence as contamination, his acquaintance as degradation—then and not till then, will the evil be abolished. Let the rake know that he has no refuge with us—that scorn and contempt will be his only welcome, and then we may hope for better things.—*Western Continent.*

The Frenchman and his English Studies.

Frenchman.—Ha, my good friend, I have met with one difficulty—one very strange word. How you call H-o-u-g-h?

Tutor—Huff.

Fr.—Tres bien, *Huff*; and *Snuff* you spell S-n-o-u-g-h, ha!

Tutor—Oh, no, no. *Snuff* is S-n-u-double-f. The fact is, words ending in *ough* are a little irregular.

Fr.—Ah, very good. 'Tis beau'ful language. H-o-u-g-h is *Huff*. I will remember; and C-o-u-g-h is *Cuff*. I have one bad *Cuff*, ha!

Tutor—No, that is wrong. We say *Kauf*, not *Cuff*.

Fr.—*Kauf*, eh bien. *Huff* and *Kauf*, and parbleuez moi, how you call D-o-u-g-h—*Duff*, ha!

Tutor—no, not *Duff*.

Fr.—Not *Duff*? Ah! oui; I understand—it is *Dauf*, hey?

Tutor—No, D-o-u-g-h spells *Doe*.

Fr.—*Doe*! It is very fine; wonderful language, it is *Doe*; and T-o-u-g-h is *Toe*, certainment. My beef steak was very *Toe*.

Tutor—Oh, no, no; you should say *Tuff*.

Fr.—*Tuff*! Mercy! and the thing farmer uses; how you call him, P-l-o-u-g-h, *Pluff*! ha! you smile! I see I am wrong, it is *Plauf*! No! ah, then, it is *Plue*, like *Doe*; it is beautiful language, ver' fine—*Plue*!

Tutor—You are still wrong, my friend. It is *Plow*.

Fr.—*Plow*! Wonderful language. I shall understand ver' soon. *Plow*, *Doe*, *Kauf*; and one more—R-o-u-g-h, what you call General Taylor; *Ruff* and Ready? No! certainment it is *Row* and Ready?

Tutor—No! R-o-u-g-h spells *Ruff*.

Fr.—*Ruff*, ha! Let me not forget R-o-u-g-h is *Ruff*, and R-o-u-g-h is *Buff*, ha!

Tutor—No, *Bow*.

Fr.—Ah! 'tis ver' simple, wonderful language: but I have had what you call E-n-o-u-g-h! ha! what you call him!—*N. Y. Home Journal.*

CHINESE CARVING. The means by which the concentric balls, which come from China, can be carved one within the other, has long been matter of dispute. No jesuing is to be discovered, but a recent traveller states positively that each ball is constructed of two pieces, the edges of which are so finely scraped down, that the edge of one hemisphere is made to overlap its counterpart with the greatest nicety. This one ball is easily enclosed within another. The joinings are then united by a peculiarly strong cement, aided by the employment of steam and pressure. He said that any one who wishes to make the expensive trial, will soon ascertain the fact by applying a very powerful heat to one of these balls, which will open at the joints in due time.—*The Builder.*

Agricultural.

Deep Tillage.

The most enlightened agriculturists of the present day, both in Europe and America, egard deep tillage as the basis of all good culture.

If in farming it be so, and no man denies it, it is not less so in gardening. No one should for a moment think of planting a garden or an orchard until thoroughly trenched or sub-soil ploughed. In this country during the growing season a powerful sun and frequent draughts, during which we see plants growing on a thin surface soil with an unmoved hard pan beneath, flag, and actually shrivel up as a thirsty pot-plant would. Dr. Lee states the reason forcibly: "As a tight soil will prevent water from running in as well as out, so a compact, impervious subsoil will prevent the ascent of moisture in dry weather, to supply the roots of plants with their indispensable water, as well as obstruct the descent of water in excess on fields." The experience of every cultivator will teach him this. How many thousands of young trees are lost in this country by being planted in a small hole on the surface of an impervious hard pan? They may start and grow during the showery weather of spring, but when three or four weeks of parching hot weather comes along in June, what becomes of them? The young and feeble roots can find no food, the leaves turn yellow, and the trees die. And the query is propounded in "Who killed my trees?" Even the present season, notwithstanding the great improvement that has been made on former practice, we have seen large quantities of trees dying by inches in this way. We have seen orchards planted on land sub-soil ploughed to the depth of eighteen inches, and well manured, where in three years, the trees had attained the size of ten year old trees under the usual treatment. The simple satisfaction of seeing trees grow in this way, amply pays for the extra labor, but, not only trees grow faster, but the fruit is double the size, and fairer and finer every way.

A Chapter on Trees.

HARDINESS OF TREES. The trees grown on Long Island are found, by experience, to be of a hardier character than any others, in consequence of the exposed position in which they are grown. The island being narrow, with the ocean on the one side, and the East river, or Sound on the other, there is an exposure to all winds and to every degree of cold; and it is these vascillations of climate that form the real test of hardihood, far more than a climate permanently cold. The consequence is, the trees grown in this severe location are hardier than any others grown in the United States. Immense numbers of trees are sold to the New England States, and even to New Hampshire, Maine, and Canada, where they thrive admirably. The prejudice that some have imbibed at the North against Southern trees can have no application whatever to those grown on Long Island, and more than half the trees annually sold in Boston are from this island, although often sold as northern trees, to suit the prejudices, and frequently with a caution, at the same time, against not all southern trees, (even including Long Island.) It is, perhaps, not saying too much to state that fully one-half of the most flourishing and productive fruit trees now existing in New England, were obtained from this island.

A COUPLE OF PHILADELPHIA TREES. A correspondent of the Germantown Telegraph gives the following account of a couple of mammoth trees growing in this country: "There is now standing in the yard of the house of Jane Leech, at "Rose Hill," Lower Merion, a chesnut tree that measures thirty-four feet seven inches around, three feet from the ground, and it still looks thrifty and likely to make a fine large tree some day to work up into fence posts. In Hewberry, is an Elm tree on the premises of John Carver, which now measures twenty-four feet around, stump high from the ground."

BEECH TREES AND LIGHTNING.—Having frequently heard that the beach tree was never struck with lightning, I felt dubious about the fact. All doubts on this subject are satisfactorily set at rest—at least to my satisfaction; for during a severe thunder storm in Northumberland, the lightning struck a beach tree, descended down the trunk, and ploughed up the soil to a distance of 20 yards from the base of the tree. The beech tree, therefore, has no more claim than other trees to be considered as a non-conductor of electricity. *Correspondent of the Gardener's Chronicle.*

The Gem of the Season, for 1849,

WITH twenty splendid engravings.

The Lady's Gift, a Souvenir for all Seasons, edited by Walter Tarrant.

The Keepsake of Friendship, for 1849.

The Amaranth, a Christmas and New Year's Gift for 1849.

The Garland for 1849.

The Lady's Annual, a Souvenir of Friendship and Remembrance, for 1849, edited by Emily Marshall.

The Rose of Sharon, edited by Mrs. S. C. Edgerton Mason.

For sale by CROCKER & BREWSTER, 47 Washington street. Nov. 3

Light in Little Graves.

THIS little book is dedicated to the many bereaved parents, mourning over "little graves" in which some of their tenderest and truest hopes are buried. Prepared for the American S. S. Union, and just published. Price 13 and 38 cents.

Gems of Thought, on the cold and cure of a passionate temper; written for the American S. S. Union, by a deaf and dumb boy. Price 13 cents and 25 cents.

Little Josephine; written for the Am. S. S. Union. Price 13 and 38 cents.

The above attractive books have been just received at the Depository, 9 Cornhill.

Nov. 3. WM. B. TAPPAN, Agent.

Chambers' Miscellany.

NO. 20—AND THE LAST.

CONTENTS.—Speculative Mania; the Dream, Maelrinch and South Sea Schemes; the Tulip-mania; Newton Mercer; Four months in Spain; Recent English and Scotch Pretenders; Wonders of the Telescope; Jim Crow, or Tom Tug by Mr. Hoare; Songs of Home and Country.

The work is now completed, and the subscribers have made arrangements for binding the work in simplest and handsome style of cloth, full gilt back, with appropriate gilt ornaments on the sides; and also for binding and exchanging of the work for those that want their sets to the uniform style of binding, and can have missing numbers supplied at the office. The numbers will soon be withdrawn from circulation. Those who wish to complete broken sets of the work must make an early application.

GOULD, KENDALL & LINCOLN, publishers, 20 Washington street. Nov. 3

Frost's Entertaining Reading.

THIS Book of Anecdotes, or the Mirror of History taught by Real Examples.

Travels in Africa, from the earliest ages to the present time.

The Illustrious Mechanics of Europe and America.

The Book of Good Examples, drawn from authentic History and Biography.

The Heroines of North America, illustrating their manners, customs and present state.

A History of the Colonies composing the United States.

A Life of Gen. Taylor, with notices of the War.

Book of the Navy and Army, comprising a general Military History of the United States, by John Frost, LL.D.

For sale by B. PERKINS & CO., 100 Washington street. Nov. 3

Church Psalmody.

A COLLECTION of Psalms and Hymns, adapted to Public Worship. Selected from the Works and other Authors. By Lowell Mason and Daniel Hewett.

The Publishers of the Church Psalmody in submitting this work to the public, would state that the collection of tunes which it contains they believe will be found unsurpassed for variety and excellence. There is a large number of new tunes, which have been by several eminent musical composers expressly adapted to the work, and which have been tried in various conventions, and in all respects, thoroughly tested by experiment, and the general interests of the church.

This book has been highly recommended by a large number of clergymen, and has been received by a great number of churches in different parts of the country.

A new idea recommended. Tunes have been omitted in the Church Psalmody. The work is printed on fine paper, from good Brass, and is well printed and strongly bound.

For sale wholesale and retail by J. S. MARVIN, 24 Cornhill, corner of Court street, Boston. Aug 25

Taylor's Sacred Minstrel.

THIS new and popular Church Music Book meets with universal approbation where its merits have been tested. It requires no other passport to public favor than a critical and thorough examination with other works of the kind before the community.

The character of the music is devotional—the harmony very correct, and the performance easy when the parts are sung according to the directions given in each tune. The Minstrel also embraces tunes adapted to social worship, or sacred poetry. No work before the public that we know of, has received more flattering testimonials both for the variety of its style and its adaptation to church and social worship, while the first year of its publication is an evidence of the favor it has received from the public.

For sale by CROCKER & BREWSTER, 47 Washington street. 3m. Oct. 6.

PUBLICATIONS OF THE MASS. SABBATH SCHOOL SOCIETY.

SABBATH SCHOOL REQUISITES.

S. Class Papers, Designed for thirteen weeks—4 cent.

Teacher's Monthly Report—4 cent.

Class Book and Record for Getting New Scholars—These testimonies of strong persuaded others to engage in studying the Word of God, may be presented; and the experience of them, ten, fifteen, or twenty years since, should the possessors of them be spared—will afford much pleasure.—Price, 4 cent.

Certificate for Committing the Catechism.—This is on neat, pretty certificate to induce children to commit to memory the Catechism. Six on a sheet.—Price, 4 cent.

Certificate of Recommendation.—This Model is a pleasant card taken from a sketch which the Society has had engraved for the purpose. It is one foot and eight inches by one foot and four inches. Rev. Mr. Rogers, who has visited Jerusalem, and who examined the Society's plan, says it is remarkably correct, even to the minutest circumstance, and that there is no copy at Constantine, that can give, even to him an correct an idea of this sacred spot. It can be obtained from this Model. Price of the Model, with 8 cases and printed Key, $2.

Nov. 3. C. C. DEAN, Treasurer.

PARLOR COAL STOVE.

THE subscribers would invite the attention of purchasers to **"Headenberg's Patent Air-Tight Parlor Coal Stove,"** believing that the large number of these Stoves in connection with the present high reputation with all who have used it, to be the best recommendation of its merits which can be offered.

It is adapted to the warming of Parlors, Offices, Stores, &c.; and from its economy, convenience in management, and ability to radiate the largest possible amount of *properly* warmed air, is unequalled by any Stove in use.

For sale wholesale and retail by

LEWIS JONES & SON, 36 Union street. Sept. 24 3m

Toilet Perfumery at Wholesale.

THE subscribers, the only authorized agents for the sale of Perfumeries from the manufactory of Piesse & Lubin, Gerrard and Hearth, are prepared to sell all articles of the manufactory on sales. They have also for sale a large assortment of all articles manufactured by them, consisting in part of Rowland's celebrated Rose and Almond Toilet Soaps, Almond Meal and Cream, Lavender Water, Eau de Cologne Water, Gerrard's Pumice Soap Ball, White and Rouge, Oriental Cream of Lilies, Bear's Oil and Curling Cream, and has also a large assortment of Lubin's, Mosquito's, and Seaver's Perfumery, consisting of Extracts Cologne and Lavender Water, Musk Oil, Pomatum, Beef Marrow, Tooth and Toilet Powder, &c. Dealers will have an opportunity of making advantageous selections at the lowest possible prices.

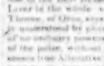
J. L. BATES & A. B. JORDAN, 123 Washington street. Oct. 20.

PREMIUM PIANO FORTES,

MANUFACTURED BY

HALLETT, DAVIS & CO.,

417 WASHINGTON STREET.



Copy of the Report of the Committee on Musical Instruments at the late Mechanics' Fair in Boston, September, 1848. The Committee say:

No 435. Hallett, Davis & Co. One seven-octave Piano. This instrument possesses a great volume of tone, a good touch, and pleasing resonance throughout. It may justly be ranked as a first class instrument, and seems to stand in any part of the country. Silver Medal.

No 501. Conrad Meyer, Philadelphia. Seven octaves. Silver Medal.

No 505. Jonas Chickering, Boston. Three Pianos of Six and a half and seven octaves. To these the Committee apply the same remarks as to No 435. Silver Medal.

SIX OCTAVE PIANOS.

For a six octave Piano of our manufacture, the Committee awarded a DIPLOMA the highest premium for the FIRST TIME SUCH A DIPLOMA was awarded to any one that received a premium.

Purchasers of these Pianos may rest assured that NEW CURVED SCALES, Bridges with the Agraffe and Patent Action, and all the modern improvements

[☞ Every Piano warranted to give perfect satisfaction or the money returned to the purchaser. ☜]

SPECIAL NOTICE.

☞ Our friends and purchasers will take notice that our WAREROOMS are at

417 WASHINGTON STREET, ☜

Opposite Bowen street, and near the Boylston Market. April 22

Dr. J. K. Palmer's

COMPOUND SYRUP OF BLOOD-ROOT.

THIS Medicine is not a new and untried nostrum, got up merely to sell, but it is a remedy which has stood the test of many years, and is unsurpassed as a good medicine for Consumption of the Lungs, Spitting of Blood, Coughs, Colds, Influenza, Asthma, Catarrh, Bronchitis, Hoarseness, Croup, Liver Complaints, Pain in the Side, Chest, &c.

The Blood Root possesses the valuable properties of Puccoon Emetoon—the Indians call Indian bone long known to be a valuable remedy for Consumption, and other diseases of the lungs. Lately the white physicians have recently turned their attention to its effects upon the human system, and have pronounced it a valuable remedy for Consumption, Coughs, Colds, Croup, Liver Complaints, &c. Dr. Palmer in the whole vegetable or mineral kingdom. Dr. Thomas, of Ohio, says in case where other remedies have been ineffectual, he generally succeeds in curing the patient with this medicine. With an experience of twelve years in dispensing medicines for the afflicted, and with much study, care, and attention to business, and nothing efforts to please, to merit and receive your patronage.

All medicines sold at this establishment will be of the purest and best quality. No medicines are allowed to be sold by boys or unexperienced persons. Every vial and package carefully labelled and marked before it is permitted to leave the store, and all those who may be disposed to patronize this establishment may confidently rely upon their favors being correctly prepared and of the best quality.

Also, Best Bermuda Arrowroot, Foreign Leeches, &c., &c. Dr. TREMONT, corner of Eliot St., Boston. 1f. Nov 10

Kitchen & Henderson's

HAIR PRESERVATIVE.

THIS article has already received the approval of many who have tested its virtues, and its inventors feel sure in the confidence that it will not fail to fulfil its promises, the growth and beauty of the hair. It will in all cases where it is used properly from falling off.

The Preservative, when properly used, will remove from the head that scurfy, scaly appearance, so annoying to persons having it, and a most agreeable sensation is caused by its thorough application. While a rich glow is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is no great an objection.

To ladies, therefore, as well as gentlemen, this is a useful and agreeable article.

Manufactured and for sale by KITCHEN & HENDERSON, No. 41 Congress street. 7 Jan 26.

PIANO FORTES

AT A GREAT DISCOUNT.

THE subscriber in consequence of new arrangements in his business will sell his stock of *Piano Fortes* on hand at

GREAT DISCOUNT FROM REGULAR PRICES.

All those in want of Instruments will do well to improve the opportunity to purchase. All Instruments will be warranted to give perfect satisfaction.

STEPHEN W. MARSH

PIANO FORTE MAKER AND MUSIC DEALER,

No. 5 Adams House,

May 19. BOSTON

THE NEW ENGLAND

Air-Tight Cooking Stove for 1848,

THIS STOVE, after a careful and thorough trial of the subscribers merits, we offer to the public with the utmost confidence, in that it will prove itself a convenient, economical, and most efficient Stove for all culinary purposes, and at every time we warrant it to give entire satisfaction. The convenience of its Summer Apparatus will be found of great value to families, as Broiling, or Heating, and its large oven and spacious Top present advantages for cookery to most other Stoves now in use.

Being Sole Agents for the sale of this Stove for New England, we are prepared to furnish them, either at wholesale or retail, on such terms as shall make it of great advantage to the purchaser. For sale at the

STOVE AND FURNACE WAREHOUSE,

19 & 20 NORTH MARKET ST., BOSTON.

Sept. 8. tf. DAVID PROUTY & CO.

HENRY F. PARKER,

WHOLESALE AND RETAIL DEALER IN

Furniture, Feathers, Mattresses, Looking Glasses, &c. &c.,

30 BLACKSTONE, CORNER OF ANN ST.

All of which will be sold at the lowest prices for cash. Merchants from the country will please call and examine our stock, and see the very low prices before making their purchases elsewhere.

☞ Particular attention paid to packing.

6m. Oct. 7

DR. W. H. CORNELL'S OFFICE

HAS been removed to No. 9 Knneland street, near Washington street. 3m. Nov. 3.

Organs

OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice, and upon LIBERAL TERMS. We refer with others, to the celebrated organ in Rev. Dr. Bouomer's Church, Boston. Professional reference of the first authority.

SIMMONS & MCINTIRE.

April 15 47 & 49 Causeway St., Boston.

ABEL BAKER

WOULD inform his friends, customers and the public generally, that he is now constantly receiving from a manufactory in an adjoining town, Gentlemen's Boots, Shoes and Pumps of all sizes, upon his highly approved style, at the lowest prices. Their patronage is respectfully solicited, at No. 1 Water street. May 12.

A Lucrative Business for Young Men.

TRAVELLING agents wanted to sell a new, useful and highly interesting book illustrated by 120 elegant engravings. Young men of good address can make from 50 to 80 dollars the first month and their wages will increase as they become experienced in the business. Farmers sons preferred.

For particulars inquire letter post paid of CALEB WRIGHT, 116 Washington street, Boston.

3m. 4 prof 11.

Removal and Copartnership.

THE Subscribers have removed from their late places of business to 95 Washington street, up stairs; and have formed a copartnership to carry on the business of Merchant Tailors. They will be happy to wait upon their former customers and friends at their new place of business.

E. P. FISK. tf. L. CUSHING.

Feb. 4, 1848.

Cahart's Improved Melodeon.

A SUPPLY of Cahart's Melodeons manufactured by the worksmen of the patentee, at Buffalo, N. Y., have just been received.

These instruments are admirably calculated for the performance of sacred or plaintive music, and are a very excellent substitute for a parlor organ. They are very agreeable quality of tone, has made them a favorite instrument, wherever known. They occupy but a small space and can easily be packed for transportation. Persons desirous of seeing these Melodeons are invited to call at

No. 122 Washington street.

J. L. BATES & A. B. JORDAN.

Oct. 20

New Treatment of Bronchitis.

DR. J. K. PALMER continues, with great success of the new treatment of Bronchitis, and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore, of England, and employed with no more success in the practice of that celebrated physician.

Dr Palmer's Office is No. 41 1-2 Salem street, Boston. No charge for consultation or advice. Medicines and inhaling apparatus furnished on reasonable terms.

June 9.

A. R. CAMPBELL'S

TEMPERANCE EATING ROOMS,

NOS. 7 & 8 WILSON'S LANE....BOSTON.

Meals served up at all hours of the day—Sundays excepted. Ladies and their families, in connection with Gentlemen, will perfect promptly, as each is the custom of the place. March 13

Warranted Twenty-Five Years.

THE subscriber, having introduced into his practice a new and improved method of fitting Teeth with Gum, by which double the amount of display is produced, is prepared to warrant every set of Teeth he may insert to be a handsome good and useful set of teeth. Also, where one half sets of artificial teeth, either in blocks or carved work, with false lips and gums, or with gums or separate teeth may be preferred, mounted on gold plate and confined by atmospheric pressure, sufficient to sustain a weight of 10 lbs. will be furnished on better terms and of a better quality than can be procured at any other dental establishment in Boston. Call at 2 WINTER STREET, corner of Avon Place, Boston.

June 16 6m. S. STOCKING, Dental Surgeon.

EXCHANGE

EATING ROOMS,

Post Office Avenue,

Leading from Congress street to the Post Office,

BOSTON.

Gentlemen can be accommodated with the best that the market affords at any hour of the day.

The prices in a style commensurate to any

Establishment in the city.

Breakfast from 6 to 11 o'clock. Dinner from 12 to 3 o'clock. Supper from 5 to 7 P. M.

Hot Coffee, Tea and Cocoa from 6 A. M. to 7 P. M.

April 8 G. C. LYMAN.

Dr. J. K. Palmer's

WINE OF QUININE AND IRON.

THIS is an elegant preparation of the two great Tonics, Quinine and Iron, combined in Modern Wine, and is the greatest invigorating medicine known. In cases of General Debility, Neuralgia, or Nervous Affections, Chlorosis, Fever and Ague, Rheumatism, &c., its effects are truly astonishing. It strengthens and increases the circulation of the blood, improves the appetite, gives tone and energy to the whole system. It is particularly recommended to women who are debilitated by childbirth, nursing, Fever Aches, &c.

Prepared and sold wholesale and retail by Dr. J. K. PALMER, 41 1-2 Salem street.

Sold also by Wm. H. Luce & Co., 101 Hanover corner Salem street; H. W. Lincoln, corner of Washington and Castle street; A. Letherbee, United States Hotel, Wilson, Faribank & Co., 43 Hanover street, and Dr. Hazelhaus, corner of Cambridge and Chamber streets, Boston.

TO THE LADIES.

Tremont Row

SILK AND SHAWL STORE.

F. A. JONES & CO.,

NO. 1 TREMONT ROW.

THIS well known Establishment again presents its claims to your attention. We are now prepared to exhibit every variety in

SILK AND FASHIONABLE

Fall and Winter Goods,

OF THE LATEST IMPORTATION.

☞ Our orders early opened in expectation for keeping a large and well selected stock of

VERY RICH AND DESIRABLE GOODS,

will not suffer from an examination of our present assortment.

Our prices have never been less than they will be made in the event season, as we have availed ourselves of new and facilities in buying. Customers, who have formerly purchased of us

RICH GOODS AT LOW PRICES,

will again have an opportunity to select from the Choicest Goods in the market, and we pledge ourselves shall compare favorably with those of any other place in the city; for we

WILL NOT BE UNSOLD.

☞ Our custom of closing off our Stock at the end of every season, enables us at the present time to offer you a chance from an entirely

NEW STOCK

AT THE LOWEST PRICES.

We are daily receiving from Auction, and by Steamers, superior Low Priced

CASHMERE SHAWLS,

A VARIOUS STYLES OF

LONG SHAWLS,

Rich and Fashionable Dress Silks,

3-4 and 5-4 wide.

CLOAK MATERIALS;

EMBROIDERED THIBETS AND CASHMERES,

LINED AND SQUARE

Visites, Mantillas,

AND

Paris Cloaks,

Thibet, Merino, Sigonese and Pekin Cloths,

Bombazines, Alpaccas, Plaids, and

DRESS GOODS,

IN CHOICE COLORS, AND AT LOW PRICES.

☞ We shall offer you a superior quality of all Wool Cashmere Shawls, 3-4 at $7 to $10.

Heavy 7-8 wide Black Lustred Silks, for Dresses and Vestes, 75 cents to $1.

French Dress and Fashionable Shades, for $1.

Two things purchasers are particularly requested to remember: Our Assortment is not surpassed by any other, and we will not be UNDERSOLD.

F. A. JONES & CO.,

Tremont Row

SILK AND SHAWL STORE,

NO. 1 TREMONT ROW.

Sept. 29. 3m.

LADIES:

YOUR LITTLE CHILDREN

CAN BE FITTED OUT

—TO THE—

Autumn and Winter

CLOTHING!

WITH BUT LITTLE TROUBLE AND EXPENSE,

BY A VISIT TO

**OAK HALL ROTU